

CATHOLICS OF THE
BRITISH EMPIRE

AND THE
WAR




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The letterpress of this publication, with the exception of the Introduction, has been taken from various books and periodicals, in particular the "Tablet," the "Ushaw Magazine," and "The Irish at the Front," by Michael MacDonagh. Photographs have been supplied by the following: Photochrom Company (Brompton Oratory); Histed (Cardinal Bourne); Lafayette (Mgr. Keatinge, Cardinal Logue, Archbishop of Tuam); Elliott and Fry (Father Rawlinson, Cardinal Gasquet, Archbishop of Birmingham); Bacon, Newcastle (Tyneside Irish); Cowen, Ramsey (Archbishop of Liverpool); Waiton Adams, Reading (Archbishop of Cardiff). To all authors and publishers concerned we tender our grateful acknowledgments. Special thanks are due to Mgr. Jackman for the photographs on pages 29, 41 and 53, and to Mgr. Howlett, Administrator of Westminster Cathedral, for the photograph on page 7.

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The illustration on the cover represents the Benediction of England, Eucharistic Congress, 1908.

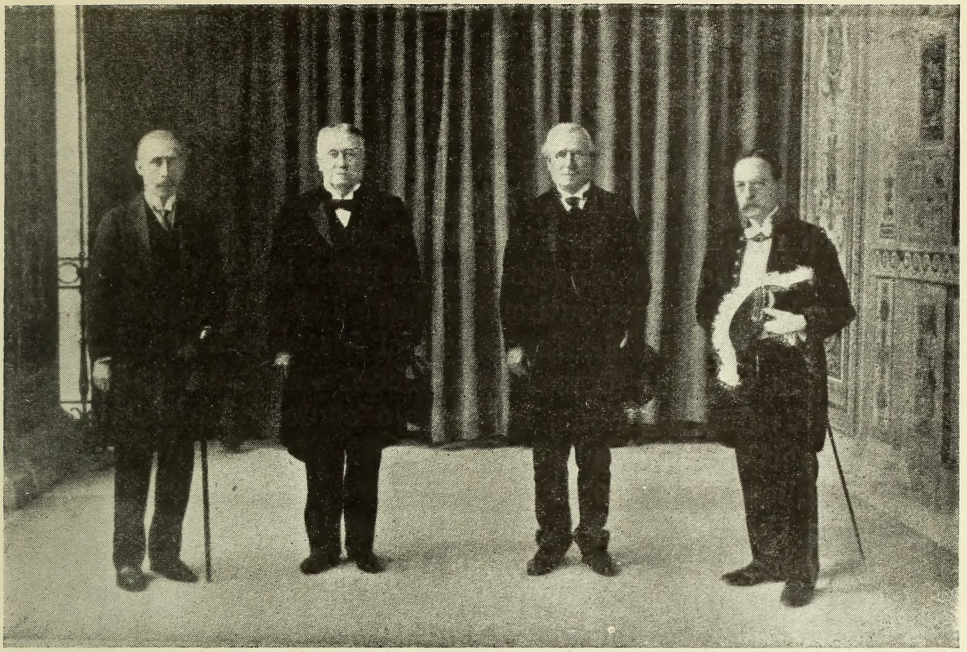
INTRODUCTION.

It is sixty-six years since the Catholic Hierarchy, after a lapse of three centuries, was re-established in England, and the renaissance of the Catholic Religion in all its fulness and prestige became an accomplished fact. The great English Cardinal, Newman, gave dramatic expression to it in a sermon destined to be a contribution for all time to English literature, and exclaimed: "The English Church was, and the English Church was not, and the English Church is once again." To-day the picture is indeed wholly different from what it was half a century ago. English and Scottish Catholics have, so to speak, long since emerged from the catacombs, and, with their Irish co-religionists—intrepid standard-bearers of the Faith before all others—have regained a position of equality with their fellow-countrymen of other creeds throughout the length and breadth of the British Empire, while at the same time constituting one of its most potent religious forces. Canada, Newfoundland, Australia and New Zealand testify to the vitality of Imperial British Catholicism, while throughout England and Scotland the massive cathedrals and handsome churches, the Religious Orders and Guilds, the great Catholic schools for rich and poor, the extensive social undertakings and the splendour of the public ceremonial and liturgy, the outdoor processions and the constant appearance of prelates on public platforms, are witnesses at the heart of the Empire both of the recuperative power of the Catholic Religion and of the genius of a political system that knows, not

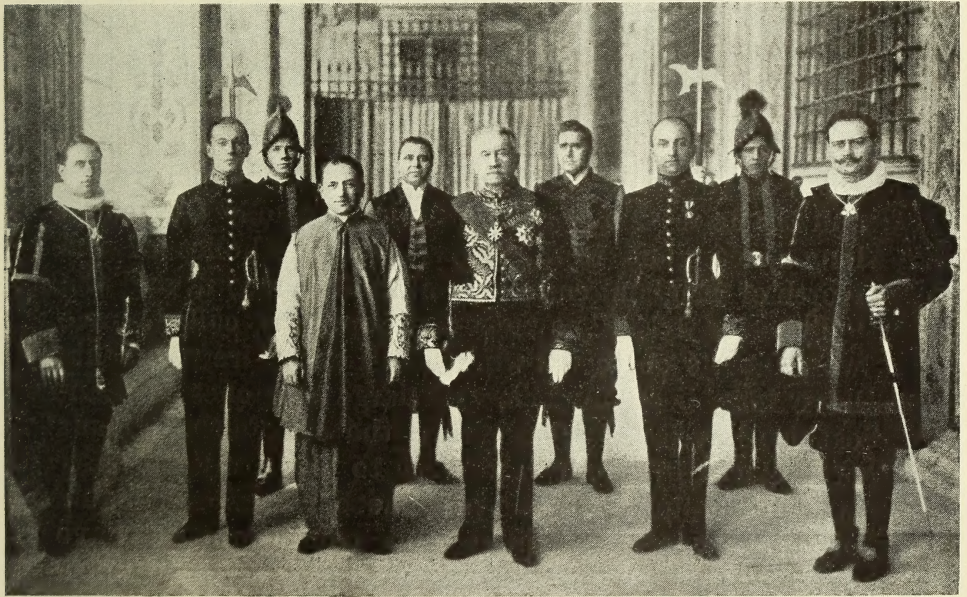
merely how to tolerate, but also to assimilate and utilise the world-influences that dominate the individual conscience.

This great progress of British Catholicism has taken place without alarming or antagonising any but an infinitesimal section of the British people. It was soon generally recognised that good citizenship is the first of Catholic social dogmas. One of the most striking features of recent English history has been the manner in which Catholics, inspired and fired by the freshness of their rejuvenated Faith and their newly won liberties, stepped spontaneously into the forefront of their country's battles. From top to bottom of the social scale Catholics have long given their best and have served their country in exalted and humble stations alike. It is no mean contribution of Catholics to the civil life of the Empire and no small testimony to their political vigour to have provided in this short space a Viceroy of India, a First Sea Lord, a Lord Chief Justice, a Colonial Premier, several Lord Mayors of London and other great cities, distinguished ambassadors and generals, and score upon score of men less eminent who have, some in the full limelight of publicity, others in the relative obscurity of distant lands, helped to keep going the machinery of the British Imperial administration and to make it what it is to-day.

So, when the Great War broke out, it was not surprising that Catholics should have flocked to arms for the defence of the country they loved—and loved, not because it has admittedly treated them so generously and respected their devotion, but because it is their country and the instincts of patriotism are so deeply inrooted in all who bear the Catholic name. The patriotism of Catholics in all belligerent countries, friend and foe alike, has indeed been a phenomenon that has impressed the opinion of a world that has,

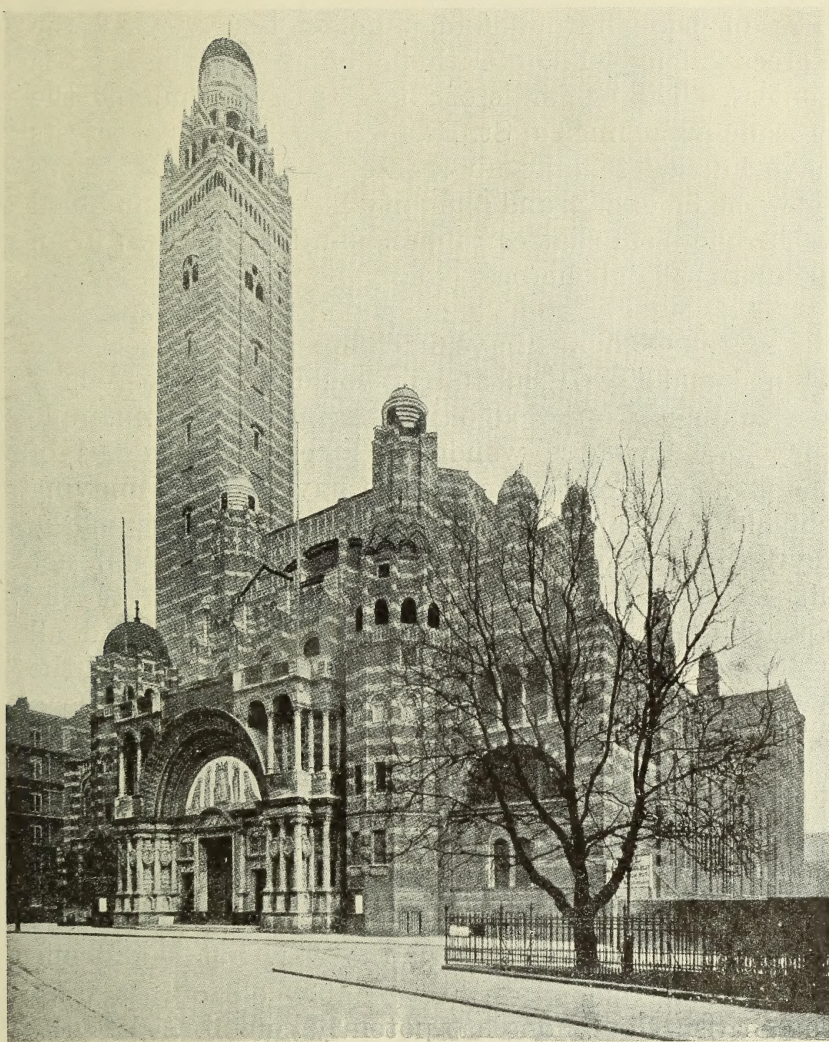


THE PRIME MINISTER'S VISIT TO HIS HOLINESS POPE BENEDICT XV.
APRIL, 1916.



THE BRITISH MISSION AT THE VATICAN.

often only unconsciously, become alienated from the principles of the Catholic faith and ignorant of Catholic morals. In that moral system the profession of arms has ever been an honourable one, and the Christian soldier has been and still is the *beau idéal* of a chivalry which no modern theories have been able to destroy. The conscientious objector has no place in the Catholic Church, and, as its authorities have recently enjoined, "A Catholic, in the formation of his conscience, has no right to guide himself by all the freaks and vagaries of individual opinions, but should conform himself to the settled principles of Catholic ethics." British Catholics, then, not merely required no stimulus to bring them whole-heartedly and enthusiastically into the ranks of the army beside their fellow-countrymen, but they have set a shining example of prompt enrolment which has obtained a universal recognition. The extent of their great and immediate response to the call of their King and country will never be adequately known, but those pastors who are best acquainted with their people can tell of the rush of their flocks to the colours and the early depletion of the parishes through the departure of all the able-bodied men. A Scotch prelate has told of his mission after a year of war through the West of Scotland where he found all the Catholic young men from Argyle and the Isles—many of these almost wholly Catholic—long since gone to Flanders. The Catholics of the North of England can show a similar record, and the "Tyneside Irish," as they are popularly called, have won laurels of their own. The Lancashire regiments have long been famous, and large stretches of Lancashire have always preserved the old Faith. Heads of Colleges in Rome have lost to the army all their students training for the priesthood who were capable of bearing arms. Guilds and confraternities have given all their members of military age—as, for instance, the Little Oratory of London, one of the most vigorous and virile of religious institutions, where not one man,



WESTMINSTER CATHEDRAL.

married or single, remained to be called up as a conscript, when the Military Service Acts were passed to bring in the lagging. A list has been published of 122 names—a large proportion; and in addition 70 members of the Oratory Cadet Corps have joined the Forces. The tale of Catholic effort for the war is endless. The pastorals of Bishops have emulated the crusade-preachings of St. Bernard: hundreds of priests have hurried to take up chaplaincies with the troops or with the fleet: and the laity have shed their blood with a heroism that can more than hold its own in an army that is all heroes.

English Catholics have had two great models—the French and the Irish, and it would be ungenerous if they did not acknowledge the immense debt of example they owe to those wonderful races. The genius of the great Catholic generals who have led the undying chivalry of France and the unrivalled gallantry of the myriad soldier-priests and the “poilus” who, if not all, at least the great majority, are faithful to the Catholic traditions of their country, are one and all animated with the immortal spirit of St. Louis and the Maid of Orleans: and Englishmen know it to be a privilege to fight side by side with an army whose military qualities are ungrudgingly acknowledged even by a foe that is no mean judge. Those same qualities, too, are the modern Irishman’s heritage from a past that tells only of endurance, tenacity and pluck. Not merely have the Irish regiments from Ireland herself won a unique distinction in the war, but the strong Irish strain that runs through the contingents from the British Dominions has potently contributed to the exploits of troops whom many experts consider to surpass all others in dash and bravery.

There is no base sectarian spirit in the British Army. There is an indissoluble bond between all Englishmen in this unprecedented struggle, and on



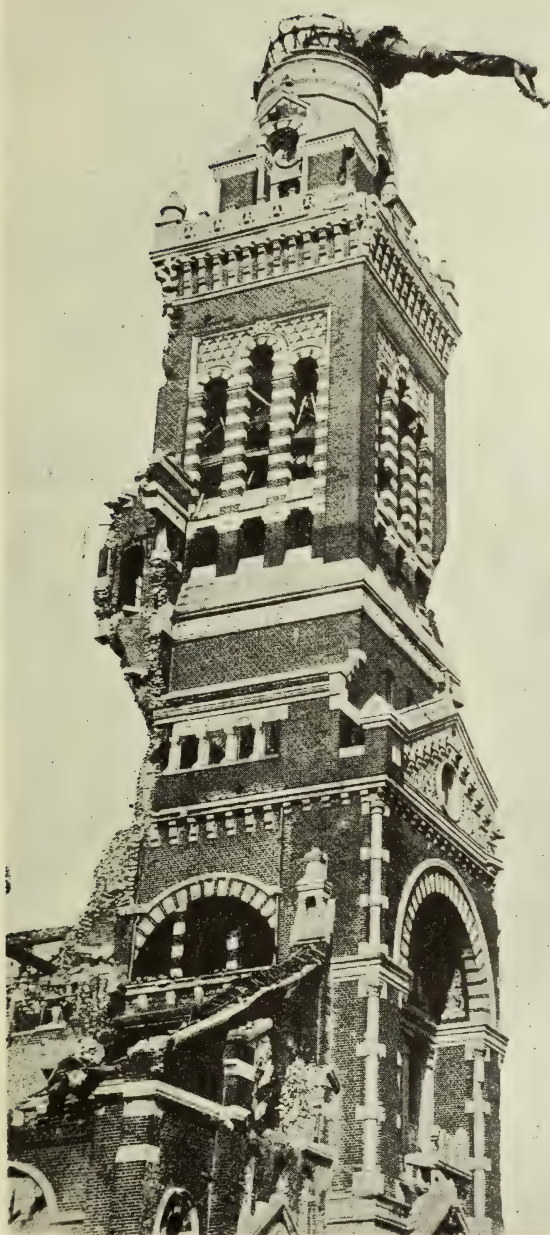
BROMPTON ORATORY.



THE NAVE, BROMPTON ORATORY.

the field of battle there can hardly fail to be a rapprochement between adherents of creeds that may war with one another in peace but in the face of death are all but united. Yet the Catholic surroundings of the present battlefields, the mysterious comfort of the French and Flemish churches, the miracle of the unharmed roadside crucifixes, and above all the heroism of the Catholic chaplains has gone far to break down non-Catholic prejudice against a creed that to so many of the best-intentioned Englishmen often either seemed antiquated, incredible or pointless, or was completely misunderstood or ignored. All men are human enough to be struck by phenomena which may only feed their superstition but may also awake the dormant supernatural in their souls. The hanging statue of Our Lady on the church at Albert, Notre Dame de Brébières, weighed down but not crushed by the torrential bombardment, has appealed to the imagination of the least imaginative and has created a sense of otherworldly influences which cannot be wholly shaken off. The connection between a figure of Our Lady of Lourdes on H.M.S. "Warspite" during the Battle of Jutland and the relative immunity of the crew in the storm of shell did not escape the imagination of the sailors on board that great vessel, and, if perhaps the mascot idea had something to say to their feelings on the subject, it was none the less an incident which made an impression of mystery and a mystery not wholly of this material world.

But it is above all the conduct of the Catholic chaplain on the field which has evoked the greatest measure of sympathy for the religion which he represents. All ranks of the Army combine to pay a tribute to his heroism, which they appreciate all the more as they recognise that his professional rôle is not a sentimental adjunct but an essential factor in the life of dying Catholics, and that therefore his ministrations are indispensable. There was not a newspaper that



NOTRE DAME DE BRÉBIÈRES, ALBERT.

failed to chronicle the undaunted heroism of Father Finn, already respected in Cairo, who in the tragic landing at Gallipoli continued, despite countless wounds, to impart absolution to the dying until he himself succumbed under a final shell. Father Gwynn, the Jesuit, who was shot while tending his beloved Irish Guards, and many another have been recognised for their devotion and bravery. Every Religious Order has given its best. The Oratory, long known for its military traditions, has made all the contribution it could. The Jesuits have sent all their available members. So have the Benedictines and the rest. Far be it from Catholics to detract from the courage of the chaplains of other denominations, but the army knows that the Catholic priest will without fail be found at the post of danger, tending the wounded, giving absolution to the dying and lovingly burying the dead. Here is a newspaper paragraph, only one out of scores which might be quoted :—

A Brave Padre.

The other afternoon I met in Knightsbridge that plucky Army padre, Father . . . , who was chaplain to the London Division and was mentioned in despatches for his fine work at Givenchy and Festubert. He charged with his men at Loos, and afterwards lost one eye and some fingers accidentally through a bomb.

Already nearly a score of Catholic chaplains have received the Military Cross and other decorations for their gallant services, and, as their numbers grow—there will soon be 600 with the troops—the recognition of their gallantry will once and for all place the British Catholic priest-hood on a level with that of France. A prelate, well known in Lancashire, relates how recently he was journeying between London and Folkestone en route for Rome in a train crowded with troops leaving for the front, when an unknown officer came up to him and asked him whether he was a Catholic priest. On



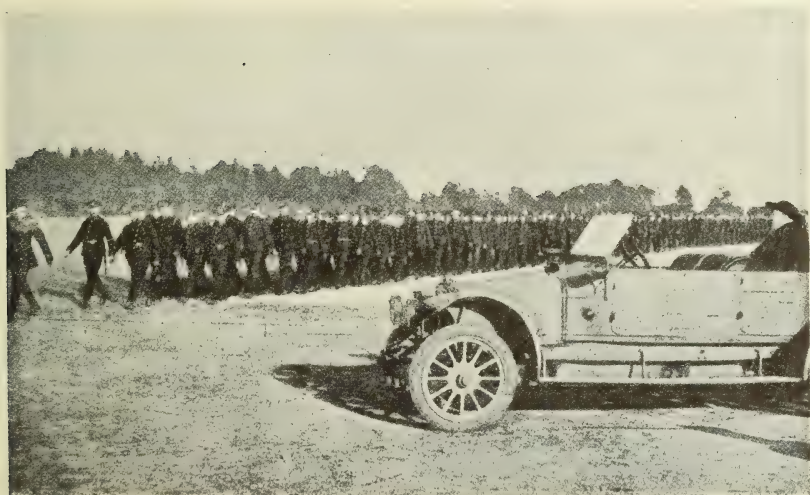
A CATHOLIC PROCESSION. ORGANIZED BY THE CAPUCHIN FATHERS, THROUGH THE STREETS OF PECKHAM, LONDON, IN MAY, 1916.

receiving an answer in the affirmative, he shook him warmly by the hand, saying, "I am not one of your people, but I have seen enough of your padres to know what stuff they are made of—and I congratulate you."

The popular imagination is fired by a combination of military deeds and the religious life. Long years of peace have rendered people unaccustomed to the idea of a great army at war: and it is forgotten how naturally the discipline and virility of a great religion appeal to military leaders and their men or how much there is in common between organisations which rest on order, obedience and self-sacrifice. At first the tales of religious practice at the front were received with particular interest as tales of something unusual; now they are still recorded, but are read as an assumed part of daily military existence. It is quite common to read of such an occurrence as the following, taken at random from a current newspaper:—

A lieutenant in the writes: "The R.C. chaplain to our brigade is a Father J, from Scotland. One week-day during the rest he came over and said Mass for us in a barn. We had between fifty and sixty men present, who went to Confession and afterwards to Holy Communion. I served the Mass. Whenever possible, on Sundays, Mass is said in a church, and another officer and myself have started singing hymns, in which the men join. It sounds very well, and Father J was quite pleased."

The Catholic Englishman was never ashamed of his Faith. But the attendance to their religious duties of officers and men alike, whether in Flanders or England, might surprise many a fellow-being abroad, be he Ally, neutral or foe, who pictured England as a country that was no home for Catholics, and even the great churchmen of Rome themselves might look with legitimate pride and gratification on the



HIS EMINENCE CARDINAL BOURNE REVIEWING THE IRISH TROOPS.

confessionals and altar-rails so regularly thronged by the men in khaki. The sturdy qualities of their own religious leaders has done not a little to stir them to action and to prove to them that their patriotism and their devotion to their Church not only can, but must, go hand in hand. The Cardinal Archbishop of Westminster has personally by his presence stimulated the Catholic troops, both those at the front and those training on Salisbury Plain: the Archbishops of Dublin, Glasgow, Sydney and Montreal have raised their voices in encouragement of the British Armies: and the world has seen that John Bull can quite consistently be a Benedictine Cardinal in Curia and keep the British Flag flying in Rome itself.

British Catholics are not merely doing their part in the great world-struggle that is now in progress, but they have thrown themselves into the forefront of the fray, not out of love for war as such, but, because, part and parcel of the great British Commonwealth, they have perceived it to be their duty to fight for it from the beginning and their creed requires of them devotion and self-sacrifice in its defence. In France, a leading French statesman exclaimed: "There are neither Socialists, nor Radicals, nor Freethinkers, nor Catholics. There are only Frenchmen." It may also be said with truth of England in this war that "there are neither Catholics, nor Protestants. There are only Britons." It is as citizens of the united British Empire that British Catholics are fighting, but they are showing that a Briton is none the less a Briton for being a Catholic, and a Catholic none the less a Catholic for being a Briton. The genius of the British Empire is to content a variety of races and creeds under the British Flag. It is equally incumbent on the creed that claims to be the Old Faith of England to prove itself alive in the hour of danger to the Empire which gives it the full liberty to live and expand.



CARDINAL BOURNE'S VISIT TO THE GRAND FLEET, AUGUST, 1916.

THE CATHOLIC CHURCH, THE PRIEST AND THE SOLDIER.
From a sermon preached by the Bishop of Clifton at the Requiem Mass for Bishop Brindle, D.S.O., who was buried with military honours at Nottingham, on July 6th, 1916.

To the Catholic the soldier's profession must ever be one that calls forth his respect, and even his affection. In the Catholic Church the peace-monger is more or less out of his element. What would St. Louis of France, or the Blessed Maid of Orleans, have thought of conscientious objectors? Did not a pope that is a canonised saint, Leo IX, put himself at the head of his troops and give battle? Not that the Church does not look upon war as an evil of the first magnitude, whatsoever heroic qualities it bring into play; but in her eyes there are evils greater than even war. The defence of national right and honour against injustice and insult can sometimes be maintained only by the appeal to arms, and when that appeal is made, the best Catholic will be found to be the best soldier. To the Catholic priest the soldier must be especially dear. The priest's own training has largely been that of a soldier: nay, has exceeded it in its regulated routine of work, in its spiritual drill and enforcement of discipline, in its inculcation of self-restraint and love of duty, and of personal loyalty to a chief, whom he promises to reverence and obey. To minister to his soldiers is the priest's delight. Their hearts are big and docile, and their faults are mostly superficial. In wartime their best qualities leap into relief. Most of them, being sons of Erin, have inherited together with a childlike faith that cheerfulness, and dash, and endurance, which are the stuff out of which heroes are made. To minister to these on the march and on the field of battle, to assail them from sin and feed them with the Bread of the strong, to soothe their pain and breathe into their hearts a loving trust in Him who died for them and is perhaps soon to judge them, these are among the noblest and most consoling tasks that can fall to the lot of a priest. He is the angel of the battlefield.



A BRITISH CHAPLAIN AT THE FRONT:
TAKING THE NAME OF A WOUNDED SOLDIER.

CATHOLIC CHAPLAINS IN THE BRITISH ARMY AND NAVY.

At the outbreak of war there were 15 Catholic chaplains in the British Army, and 4 in the Navy. With the enormous expansion of Britain's fighting forces there was a proportionate increase in the number of chaplains, and these to-day number :—

<i>Army.</i>				<i>Navy.</i>			
British...	...	...	372	British	...	...	30
Canadian	...	...	36	Australian	...	...	1
Anzac ...	...	...	32				—
India ...	...	...	5			TOTAL ...	31
South Africa	...	...	2				—
Trinidad	...	...	1				
Malta ...	...	...	5				
South America	...	...	1				
Newfoundland	...	...	1				
TOTAL ...				455			

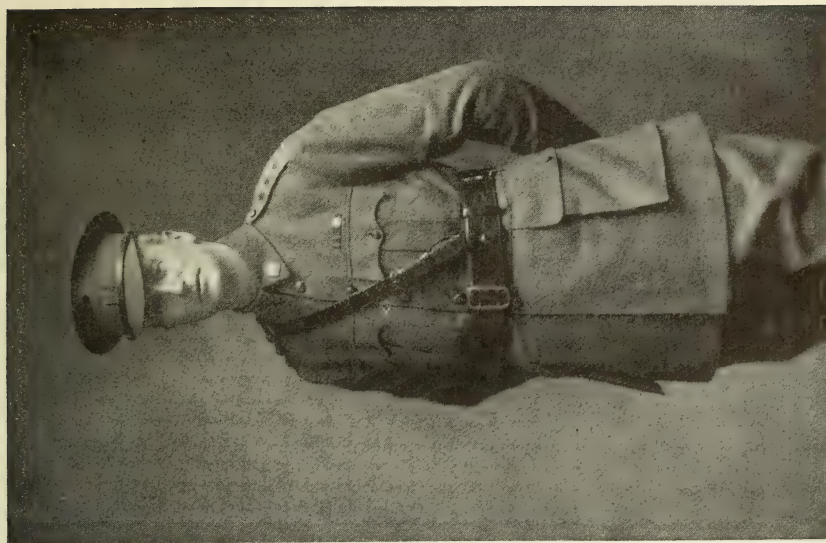
There are, therefore, 486 Catholic chaplains serving in the British Army and Navy.

It is to be noted that each of these priests who volunteer for service is given commissioned rank and is supplied by the Government with everything—portable altar, etc.—necessary to enable him to carry out his duties. He also receives all allowances, pensions, etc., granted to non-Catholic chaplains.

The stories of courageous deeds performed by Catholic chaplains on active service are innumerable. Statistics convey little, but it may be mentioned that 16 honours have been conferred upon British Catholic chaplains and that at least 22 have been mentioned in despatches (a detailed list will be found on page 36). Some further idea of the devotion and self-sacrifice of these splendid men may be gained from the few narratives given in the following pages.



MR. WILLIAM LEWIS KEATINGE, C.M.G.,
SENIOR CATHOLIC CHAPLAIN TO THE FORCES.

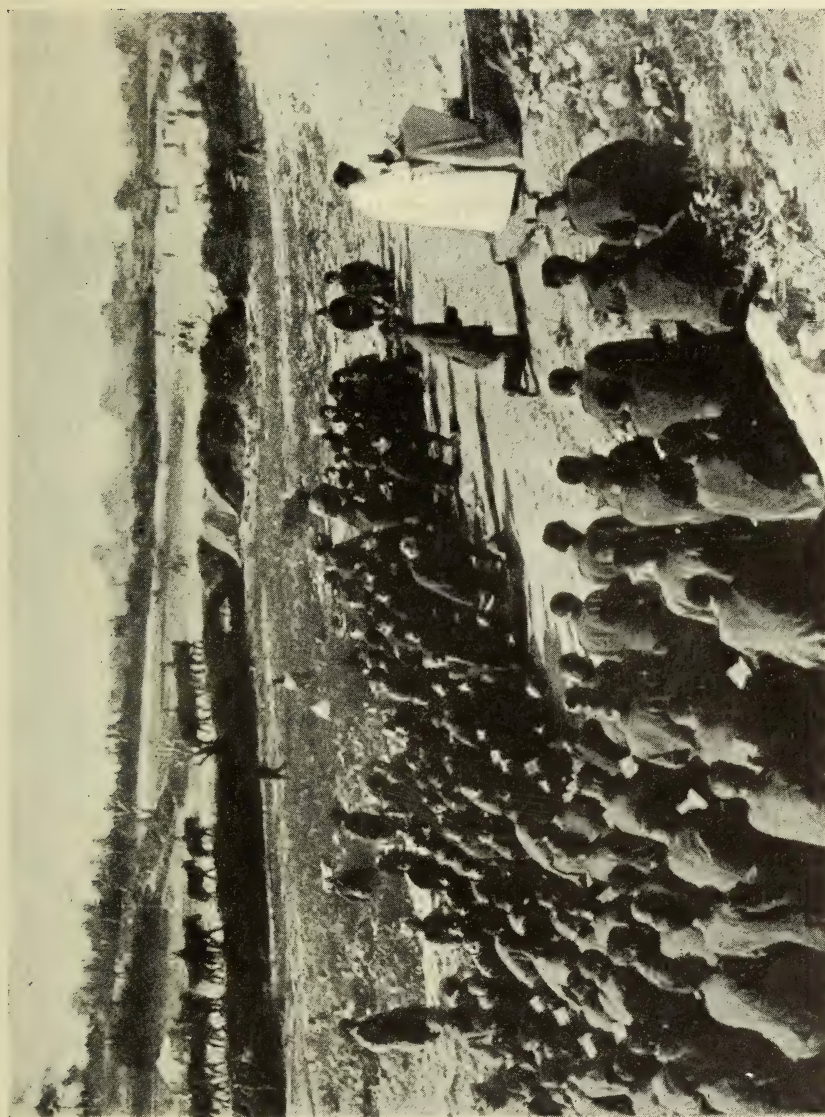


THE REV. BERNARD STEPHEN RAWLINSON, O.S.B., C.M.G.,
ASSISTANT PRINCIPAL CHAPLAIN.

CATHOLIC CHAPLAINS OF GREAT BRITAIN AND IRELAND
WHO HAVE DIED WHILE ON ACTIVE SERVICE.

The first chaplain of any denomination to give his life for his men was an Irish priest, FATHER FINN, of the 1st Royal Dublin Fusiliers, who fell in Gallipoli. Father Finn joined the 1st Dublins on their arrival in England from India for active service, in November, 1914. The Dublins, with the 1st Munster Fusiliers, took part in the first landing of British troops on the Peninsula, at Sedd-el-Bahr, on Sunday, April 25th, 1915. On the Saturday morning Father Finn heard the confessions of the men on board the transport, off Tenedos, said Mass, and gave Holy Communion. Then on Sunday morning he asked permission of the commanding officer of the battalion to go ashore with the men. Colonel Rooth tried to persuade him to remain on the transport, where he could give his services to such of the wounded as were brought back. "You are foolish to go; it means death," said the officer. "The priest's place is beside the dying soldier; I must go," was Father Finn's decisive reply.

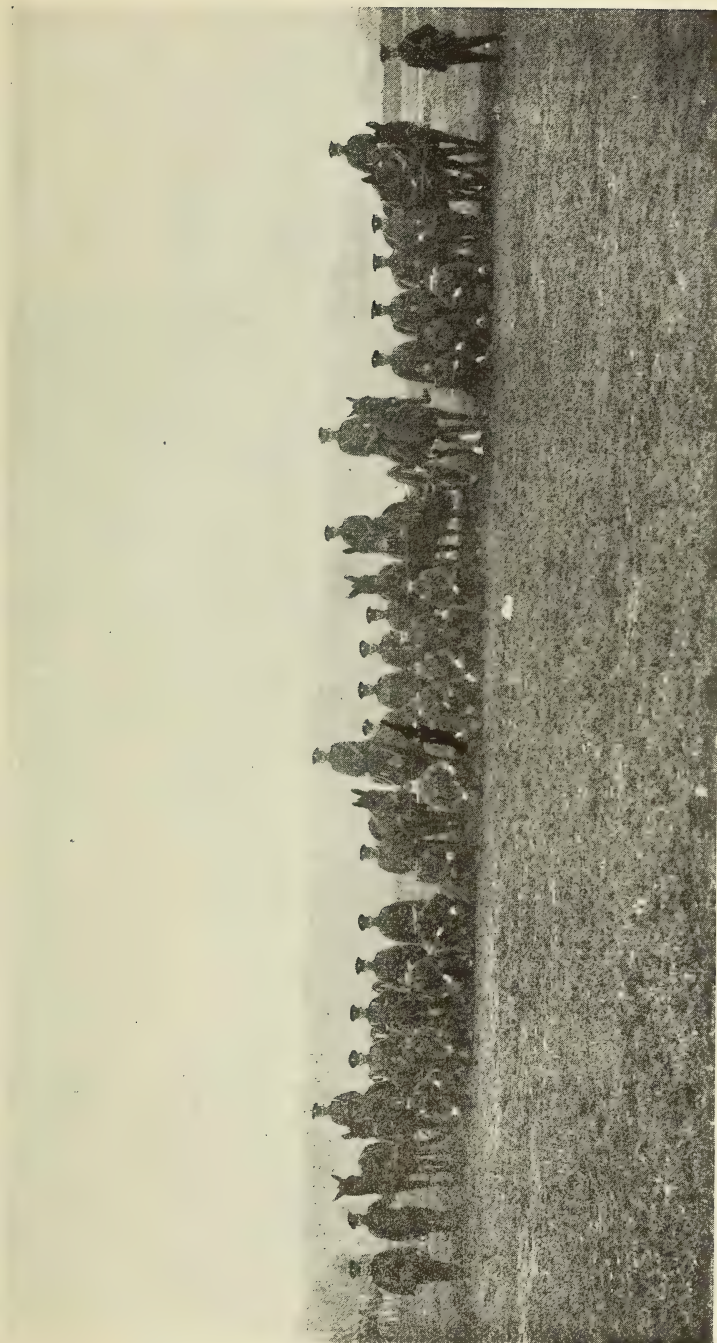
Father Finn left the transport for the shore in the same boat as the Colonel. When the boats crowded with the Dublins got close to the beach a hail of shrapnel, machine-gun fire, and rifle fire was showered upon them by the Turks, hidden among the rocks and ragged brushwood on the heights. Numbers of the Dublins were killed or wounded, and either tumbled into the water or dropped on reaching the beach. This fearful spectacle was Father Finn's first experience of the savagery of war. It terribly upset him. He at once jumped out of the boat and went to the assistance of the bleeding and struggling men. Then he was hit himself. By the time he had waded to the beach his clothing was riddled with shot. Yet disabled as he was, and in spite also of the great pain he must have been suffering, he crawled about the beach, affording



MASS AT GALLIPOLI, NOT FAR FROM THE TURKISH POSITIONS: THE SERVER,
COLONEL EVELEIGH, WAS LATER KILLED IN ACTION.

consolation to the dying Dublins. It has been said that to give the absolution he had to hold up his injured right arm with his left. It was while he was in the act of thus blessing one of his men that his skull was broken by a piece of shrapnel. The last thought of Father Finn was for the Dublins. His orderly says that in a brief moment of consciousness he asked: "Are our fellows winning?" Amid the thunder of the guns on sea and land his soul passed away. He was buried on the beach where he died, and the grave was marked by a cross, made out of an ammunition box, with the inscription: "To the memory of the Rev. Capt. Finn." Gallipoli is classic ground. It is consecrated by the achievements of the ancient Greeks over the Persian hordes at the dawn of Western civilisation. It is now further hallowed as the grave and monument of that warrior priest, Father Finn, and the gallant Dublins and Munsters.

FATHER GWYNN was the first chaplain attached to the British Expeditionary Force to be wounded. That was during the memorable engagement at Cuinchy, on February 1st, 1915, when Michael O'Leary won the Victoria Cross. What a moving picture of piety it presents! The task of the Irish was to retake positions in the brickfields captured by the Germans from a certain English regiment. Eager to retrieve the position men of this regiment first advanced, but being met by a heavy fire from the enemy, they showed signs of wavering. Then a company of the Irish Guards were ordered out. They had received absolution and Communion behind the trenches, a few days before, from Father Gwynn, and their chaplain was still with them at the supreme moment. Now, before advancing, they knelt in silent prayer for a minute. Then, each man making the sign of the Cross, they sprang to their feet, and dashing in wide open-order across the exposed ground, swept by the enemy's fire, they hunted the Germans from the brickfields.



MACHINE-GUN SECTION OF THE TYNESIDE IRISH.

Throughout the morning of the day he received his mortal wound, Father Gwynn had had a most arduous and anxious time in the trenches. It was during the fighting round Hill 70, after the Battle of Loos. An Irish Guardsman writes :—

“ I saw him just before he died. Shrapnel and bullets were being showered upon us in all directions. Hundreds of our lads dropped. Father Gwynn was undismayed. He seemed to be all over the place trying to give the Last Sacrament to the dying. Once I thought he was buried alive, for a shell exploded within a few yards of where he was, and the next moment I saw nothing but a great heap of earth. The plight of the wounded concealed beneath was harrowing. Out of the ground came cries of ‘ Father, Father, Father,’ from those who were in their death agonies. Then, as if by a miracle, Father Gwynn was seen to fight his way through the earth. He must have been severely injured, but he went on blessing the wounded and hearing their confessions. The last I saw of him was kneeling by the side of a German soldier. It was a scene to make you cry.”

The third British Catholic chaplain to fall in action was the REV. FATHER O’SULLIVAN, who was killed during the fighting in July, 1916. A priest who knew him testifies as follows to the nobility of his work at the front :—

“ Father O’Sullivan was one of the most zealous and energetic chaplains in the army. He knew no fear when it was a question of helping the wounded or giving the Last Sacraments to the dying. On Monday evening, July 3rd, he went up to the line to an advanced dressing station in order to give the Sacraments to the wounded during the British advance. On Wednesday evening, July 5th, he was killed by a shell which exploded outside the



IRISH TROOPS AT MASS AT THE FRONT.



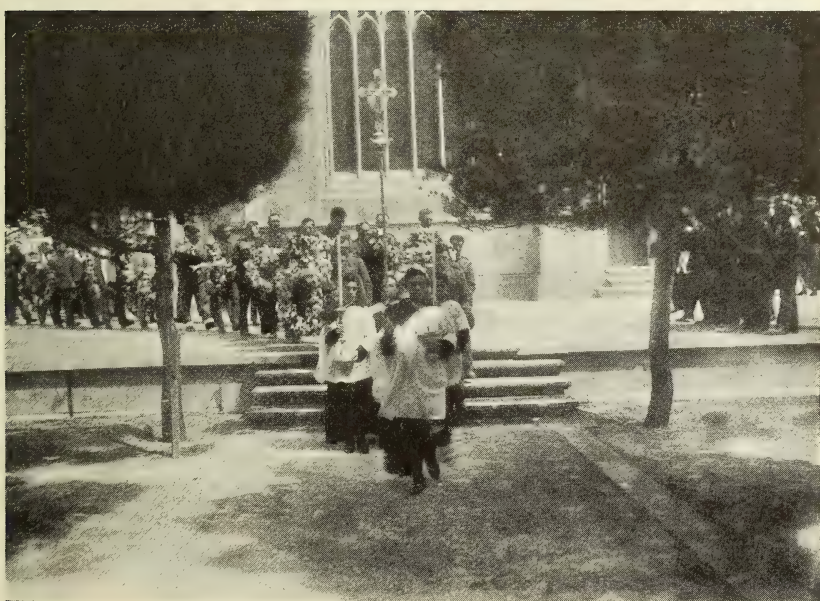
MEN OF THE CONNAUGHT RANGERS IN THE TRENCHES PREPARING
TO ATTACK.

dressing station. His body was brought down to the little village church just behind the lines and there on Thursday morning Requiem Mass was sung A large number of officers and men were present to pay their last respects to the dearly-loved priest. The splendid example of his life—his kindly disposition, his untiring zeal and sincere piety—will be sadly missed by the soldiers who knew him so well.”

The Rev. DENIS DOYLE, S.J., was also killed during the British Somme offensive. He was born in Kimberley in 1878, and was educated at St. Aidan's College, Grahamstown. He entered the English Jesuit Province in 1896. At the outbreak of war he was acting as Minister at the Novitiate, Manresa House, Roehampton. While there he found time to devote himself to the service of the Catholic soldiers encamped in Richmond Park close by, and with such success that the Provincial was requested to allow him to take up the regular work of Chaplain to the Forces. On getting his commission he went to France in November of last year, and was attached to the 2nd Leinsters.

The following letter has been received from the Front :—

“Father Doyle was at work as usual on Saturday, August 19th, in an advanced dressing-station of the Fourth Army. He had apparently finished his spiritual ministrations, and was engaged in getting the men their tea, when a shell burst close to him ; it killed or wounded everybody in the vicinity, and poor Doyle had his leg completely blown off. He was taken to the rear ; and a priest, Father B. Booker, gave him the Last Sacraments. He was conscious and cheerful to the last, and at one time made quite a hopeful rally. He died on the same day.”



REQUIEM MASS AT MALTA FOR BRITISH SOLDIERS ;
THE PROCESSION TO THE CEMETERY.

The Rev. AUSTIN HARTIGAN, S.J., who died of sickness at Amara while serving with the Tigris Expedition, was the second Irish Jesuit to give his life during the war. He was attached to a battalion of the Connaught Rangers and went to Mesopotamia in May, 1916.

The Rev. RAPHAEL MCAULIFFE, O.F.M., died from wounds received in action in October, 1916. He was stationed at the Franciscan Friary at Limerick, and while there, in December, 1915, he volunteered to go to the Front as Army Chaplain. He ministered successively in Egypt, Salonica and France.

* * * * *

Two Catholic chaplains in the British Navy went down with their ships. The first, a Welsh Benedictine, CANON ROBERT BASIL GWYDIR, O.S.B., lost his life in the hospital ship "Rohilla," which was sunk in October, 1914. He was always known for his devotion to the sick, and from the story related by one of the survivors we learn that he met his end in trying to aid a sailor who was confined to the sick bay with a fractured leg. When the "Rohilla" struck the rocks, Canon Gwydir asked a member of the crew to bring help to remove the injured man. He hurried in advance and had scarcely got below when he must have been overwhelmed by the waves.

The second chaplain was the Rev. S. J. PHELAN, O.M.I., who went down with H.M.S. "Black Prince," on the occasion of the British victory off the Jutland coast, May 31st, 1916. No details as to the manner of his death are available.

*Pray for the Souls of these eight brave Chaplains.
May they rest in peace.*



LADY DOROTHEA FEILDING WAS AWARDED THE ORDER OF LEOPOLD BY THE KING OF THE BELGIANS FOR HER SERVICES TO BELGIAN WOUNDED AND LATER RECEIVED THE MILITARY MEDAL.

CATHOLIC OFFICERS AND MEN OF GREAT BRITAIN AND IRELAND WHO HAVE GAINED THE VICTORIA CROSS.

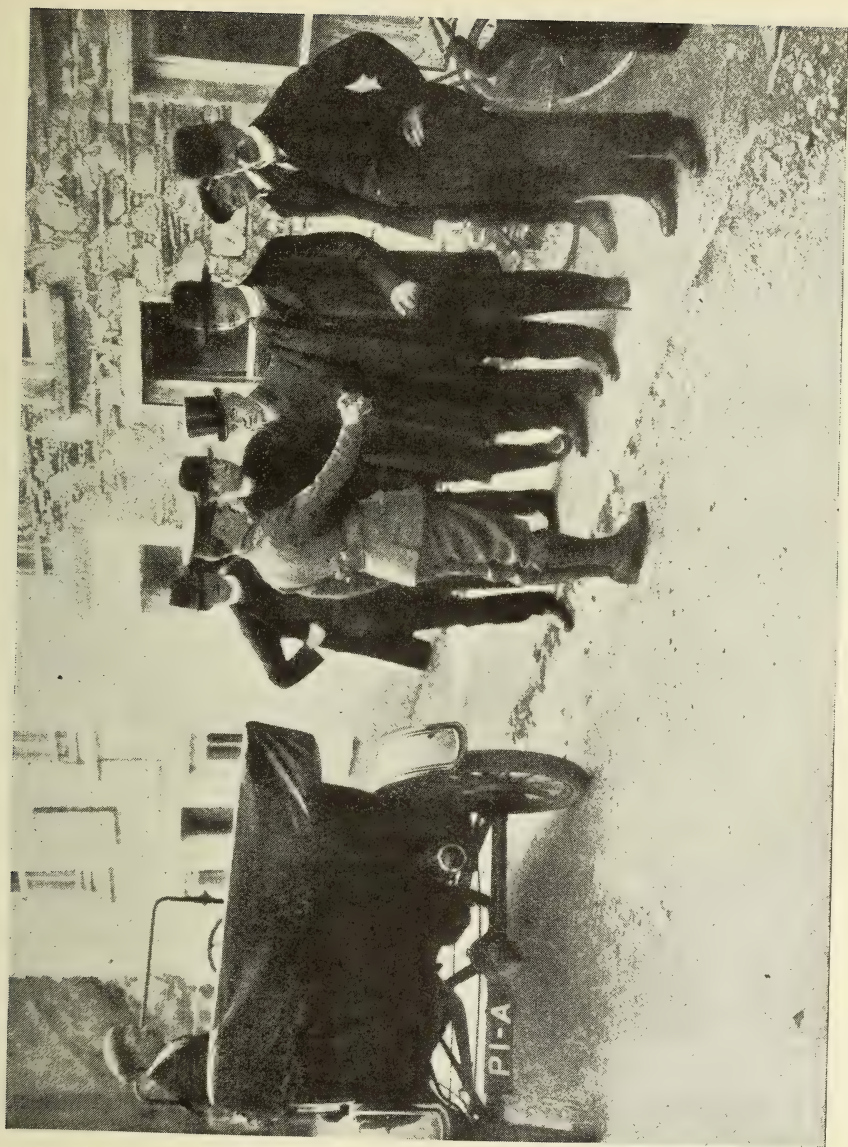
The following Catholic officers and men have gained the highest honour of the British Army, the Victoria Cross :—

CAPTAIN (Temporary Lieutenant-Colonel) ADRIAN CARTON DE WIART gained the Victoria Cross “for most conspicuous bravery, coolness and determination during severe operations of a prolonged nature. It was owing in a great measure to his dauntless courage and inspiring example that a serious reverse was averted. He displayed the utmost energy and courage in forcing our attack home. After three other battalion commanders had become casualties he controlled their commands, and ensured that the ground won was maintained at all costs. He frequently exposed himself in the organisation of positions and of supplies, passing unflinchingly through fire barrage of the most intense nature. His gallantry was inspiring to all.”

CAPTAIN GERALD ROBERT O’SULLIVAN gained the Victoria Cross for “most conspicuous bravery during operations S.W. of Krithia on the Gallipoli Peninsula, in July, 1915.” This gallant officer volunteered to lead a bombing attack, during which he showed the utmost bravery and contempt for danger. “He was finally wounded but not before his inspiring example had led on his party to further efforts which resulted in the capture of the trenches.” Later he was reported missing, and it must now be assumed that he was killed in action. R.I.P.

CAPTAIN JOHN AIDAN LIDDELL, who afterwards died of the wounds he received, was awarded the Victoria Cross for most conspicuous bravery and devotion to duty on July, 31st, 1915. His heroism is recorded thus in the official account :—

“When on a flying reconnaissance over Ostend-Bruges-Ghent he was severely wounded (his right thigh being broken), which caused momentary unconsciousness, but by a great effort he recovered partial control after his machine had dropped



SERGEANT MICHAEL O'LEARY, V.C., SHAKING HANDS WITH HIS PARISH PRIEST.

nearly 3,000 feet, and notwithstanding his collapsed state succeeded, although continually fired at, in completing his course, and brought the aeroplane into our lines—half an hour after he had been wounded. The difficulties experienced by this officer in saving his machine, and the life of his observer, cannot be readily expressed, but as the control wheel and throttle control were smashed, and also one of the under-carriage struts, it would seem incredible that he could have accomplished his task." R.I.P.

LIEUTENANT MAURICE JAMES DEASE, 4th Batt., Royal Fusiliers (City of London Regiment), who fell during the retreat from Mons, was the first officer to gain the Victoria Cross in the great war. The official record of his heroic deed is as follows :—

"During the action the machine-guns were protecting the crossing over a canal bridge, and Lieutenant Dease was several times severely wounded, but refused to leave the guns. He remained at his post until all the men of his detachment were either killed or wounded and the guns put out of action by the enemy's fire." R.I.P.

SERGEANT MICHAEL O'LEARY was awarded the Victoria Cross for conspicuous bravery at Cuinchy, on February 1st, 1915. When forming one of the storming party which advanced against the enemy's barricades he rushed to the front and himself killed five Germans who were holding the first barricade, after which he attacked a second barricade, about 60 yards further on, which he captured after killing three of the enemy and making prisoners of two more. Lance-Corporal O'Leary thus practically captured the enemy's position himself, and prevented the rest of the attacking party from being fired upon.

LANCE-CORPORAL DWYER, the youngest V.C. in the Army (he enlisted at sixteen), saved a trench single-handed, by leaping upon the parapet and engaging the approaching enemy with hand-grenades, keeping them at bay until supports arrived. He was unfortunately killed during the British offensive on the Somme. R.I.P.



LANCE-CORPORAL EDWARD DWYER, V.C., TAKING PART IN A LONDON RECRUITING MARCH.

CORPORAL HOLMES, a Bermondsey Catholic, received the French Military Medal in addition to the Victoria Cross. The dispatch recording his bravery at Le Cateau, on August 26th, states that he "carried a wounded officer out of the trenches under a heavy fire, and later assisted to drive a gun out of action by taking the place of the driver, who had been wounded."

DRUMMER LANCE-CORPORAL WILLIAM KENNY, of the Gordon Highlanders, a native of Co. Wicklow, was awarded the V.C. for conspicuous bravery on October 23rd, near Ypres, in rescuing wounded men on five occasions under very heavy fire, in the most fearless manner, and for twice previously saving machine guns by carrying them out of action.

CORPORAL WILLIAM COSGROVE gained the Victoria Cross "for most conspicuous bravery in the leading of his section with great dash during our attack from the beach to the east of Cape Helles on the Turkish positions on April 26th. On this occasion he pulled down the posts of the enemy's high wire entanglements single-handed, notwithstanding a terrific fire from both front and flanks, thereby greatly contributing to the successful clearing of the heights."

CORPORAL WILLIAM RICHARD COTTER was awarded the Victoria Cross for steadying his men after his right leg had been blown off and he had been wounded in both arms. His magnificent courage greatly helped to save a critical situation. Unhappily Corporal Cotter died of his wounds before the V.C. could be awarded him. R.I.P.

LANCE-CORPORAL WILLIAM ANGUS, 8th Lanark Batt. Highland Light Infantry, was awarded the V.C. "for most conspicuous bravery and devotion to duty at Givenchy on June 12th, 1915, in voluntarily leaving his trench under very heavy bomb and rifle fire, and rescuing a wounded officer who was lying within a few yards of the enemy's position. Lance-Corporal Angus had no chance whatever of escaping the enemy's fire when undertaking this very gallant action, and in effecting the rescue he sustained about forty wounds from bombs, some of them being very serious."



CORPORAL WILLIAM COSGROVE, V.C., BEING CONGRATULATED BY
LIEUT.-COL. RICHARD BRASIER-OREAGH.

PRIVATE THOMAS KENNY was awarded the Victoria Cross for conspicuous bravery and devotion to duty. He crawled about under heavy fire for over an hour with a wounded officer on his back and at last succeeded in bringing him in.

PRIVATE WILLIAM KENEALY, of the 1st Batt. Lancashire Fusiliers, earned the V.C. by heroism on April 25th during the landing on the Gallipoli Peninsula, to the west of Cape Helles.

SERGEANT JOHN HOGAN, of the 2nd Manchesters, earned the Cross for conspicuous bravery near Festubert, on October 29th, when he and a young officer (Lieut. J. Leach, also decorated as V.C.) recovered a trench by themselves, killing or wounding ten of the enemy, and making sixteen prisoners.

PRIVATE HENRY KENNY gained the Victoria Cross for going out on six different occasions under very heavy fire and bringing in wounded men. He was himself wounded finally.

PRIVATE MARTIN O'MEARA, of the Australian Infantry, gained the Victoria Cross in the following circumstances :—

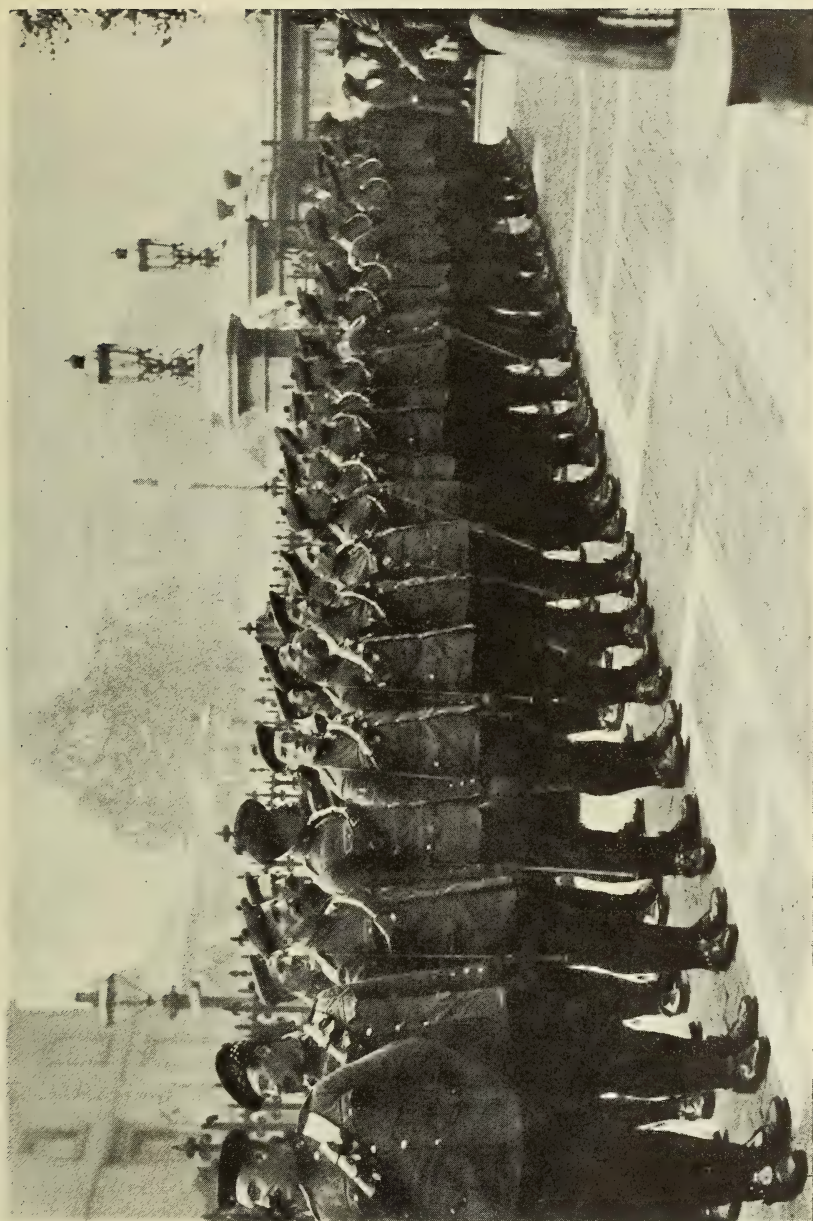
“During four days of very heavy fighting he repeatedly went out and brought in wounded officers and men from ‘No Man’s Land’ under intense artillery and machine-gun fire. He also volunteered and carried up ammunition and bombs through a heavy barrage to a portion of the trenches which was being heavily shelled at the time. He showed throughout an utter contempt of danger, and undoubtedly saved many lives.”

* * * * *

Two further awards of the Victoria Cross to Catholics are announced as this booklet goes to press.

LIEUTENANT JOHN VINCENT HOLLAND gained the honour for great gallantry in leading his men to a bombing attack.

SECOND LIEUTENANT GABRIEL GEORGE COURY was awarded the Victoria Cross for keeping up the spirits of his men by his fine example and utter contempt of danger during the difficult task of digging a communication trench from the old firing line to the position won under intense fire. He also saved his commanding officer who had been wounded.



MEN FROM LORD LOVAT'S SCOUTS FORMING A GUARD OF HONOUR AT BROMPTON ORATORY.

HONOURS GAINED BY BRITISH CATHOLIC CHAPLAINS.

The following is a list (incomplete) of British Catholic Chaplains who have gained honours or have been mentioned in despatches :

V. Rev. Mgr. W. KEATINGE, C.F., 1st Cl.	{	C.M.G. and
Senior Chaplain (R.C.), British Army		Officier de Croix de la Legion d'Honneur.
Rev. E. M. MORGAN, C.F., 1st Cl. ...		C.M.G.
Rev. W. FORREST, C.F., 2nd Cl. ...		C.M.G.
Rev. B. S. RAWLINSON, C.F., 2nd Cl. ...		C.M.G.

The following have received the Military Cross :

Rev. W. FITZMAURICE.	Rev. S. S. KNAPP, O.D.C.	{	C.Fs. 4th Class.
„ H. V. GILL, S.J.	„ J. P. MOLONY.		
„ J. HESSENAUER.	„ W. T. WORKMAN.		
„ J. M. KELLY.			

The following have been mentioned in despatches :

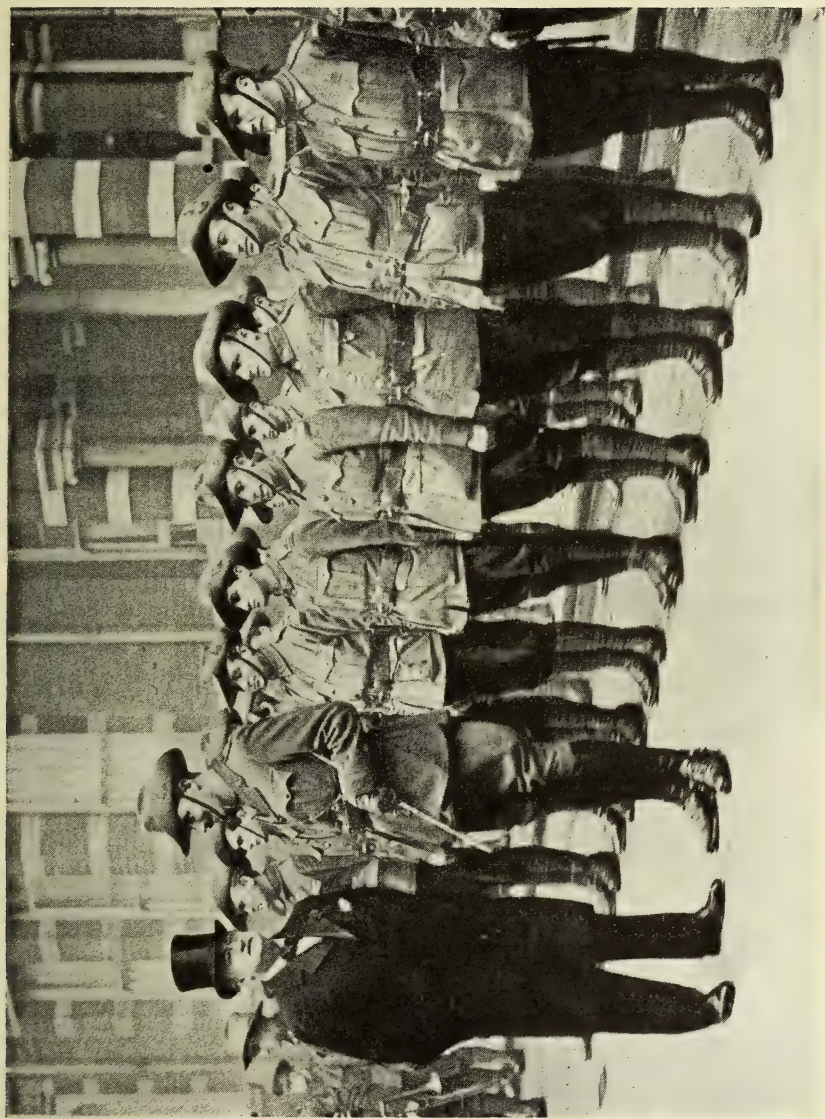
V. Rev. Mgr. KEATINGE (3).	
Rev. D. AHEARNE (1).	
V. Rev. Mgr. BICKERSTAFFE DREW (2).	
Rev. P. BRADLEY (1).	Rev. J. R. LANE-FOX, O.S.B. (1).
„ J. DEY (1).	„ J. T. LEESON (1).
„ W. DOULEVY (1).	„ J. C. MOTH (1).
„ F. H. DRINKWATER (1).	„ E. M. MORGAN (1).
„ W. FORREST (2).	„ P. F. ODDIE (Oratorian) (1).
„ H. V. GILL, S.J. (1).	„ J. F. O'SHAUGNESSY (1).
„ P. GROBEL (1).	„ J. P. MOLONY (1).
„ A. J. HICKS-GOWAR (1).	„ B. S. RAWLINSON, O.S.B. (2).
„ P. WOODLOCK, S.J. (1).	„ C. W. SMITH (1).
„ W. T. WORKMAN (1).	„ J. STACK, C.S.S.R. (1).
„ J. M. KELLY (1).	„ S. D. YOUNG, O.S.B. (1).
„ S. S. KNAPP (1).	



HIS EMINENCE CARDINAL BOURNE, WITH SEVERAL BRITISH CATHOLIC CHAPLAINS AND SOLDIERS,
AT ST. PATRICK'S CLUB, BOULOGNE.

THE ARCHBISHOP OF GLASGOW ON THE RALLY OF THE
BRITISH EMPIRE.

Some of our previous wars have divided us
This war has made us one. Colonials have turned
to help us. Even our new fellow-citizens in South
Africa—at war with us a few years ago—are fighting
our foes, and Pretoria is as loyal as Glasgow. The
German Emperor has brought about a truer union
of hearts than ever before existed in our islands and
over the Empire.—(From a Pastoral, February 29th,
1916.)



AUSTRALIAN CATHOLIC SOLDIERS OUTSIDE WESTMINSTER CATHEDRAL ;
MR. JOHN REDMOND IN CONVERSATION WITH THEIR COMMANDER.

A BRITISH CATHOLIC CHAPLAIN'S WORK
AT THE FRONT.

Writing of his work as a priest, Father Fahey, D.S.O., says :—

“ I have heard confessions in all kinds of weird places, with the shrapnel bursting overhead and bullets whizzing around. I go along the trenches every day in case anyone might want to see me. It is all so strange and uncanny. Passing along the trenches, a soldier with his rifle through a loophole and one eye on the enemy may call me to hear his confession ; while it is being done the bullets are plopping into the sandbags of the parapet a few inches away.”



CANADIANS IN FRONT LINE TRENCHES.



WHERE THE BRITISH CATHOLIC CHAPLAIN WORKS: A TRENCH FIFTY YARDS FROM THE GERMAN LINE.

A CHAPLAIN BEARS TESTIMONY TO THE PIETY OF BRITISH CATHOLICS AT THE FRONT.

Father Forrest, C.M.G., Chaplain to the 4th Division, writes as follows :—

“ What a good work and what an excellent soil ! The faith of the old Crusaders was not in it, and wherever you went and while you remained with these faithful Catholic men, nothing else was anything to them. God bless them all, for they have given me more joy in these three months than the whole rest of my semi-wasted life has given me. It was worth waiting for. It is true to say that the German Kaiser is fighting a community of saints—‘ converted ’ if you like — but with a mortal sin scarcely to be found among them. General absolutions to regiments or very large bodies of men were the order of the day, at least in this division, and men, especially of the Irish regiments, had general absolution two or three times a week.”

SCOTCH CATHOLICS AT THE FRONT.

A Catholic chaplain, an old Beaumont boy, has written as follows to his school magazine :—

“ One day last week I spent practically the whole day searching for a certain Scotch regiment and then arranging for confessions for them One company I heard in a very odoriferous stable. Still the inconvenience and trouble were amply repaid when on the following morning (on a week-day, mark you !) nearly ninety arrived at church for Holy Communion. The curé could not find words to express his admiration at their devout behaviour in Church. Although an Englishman I must confess that the two Scotch regiments I have are the best in my brigade.”

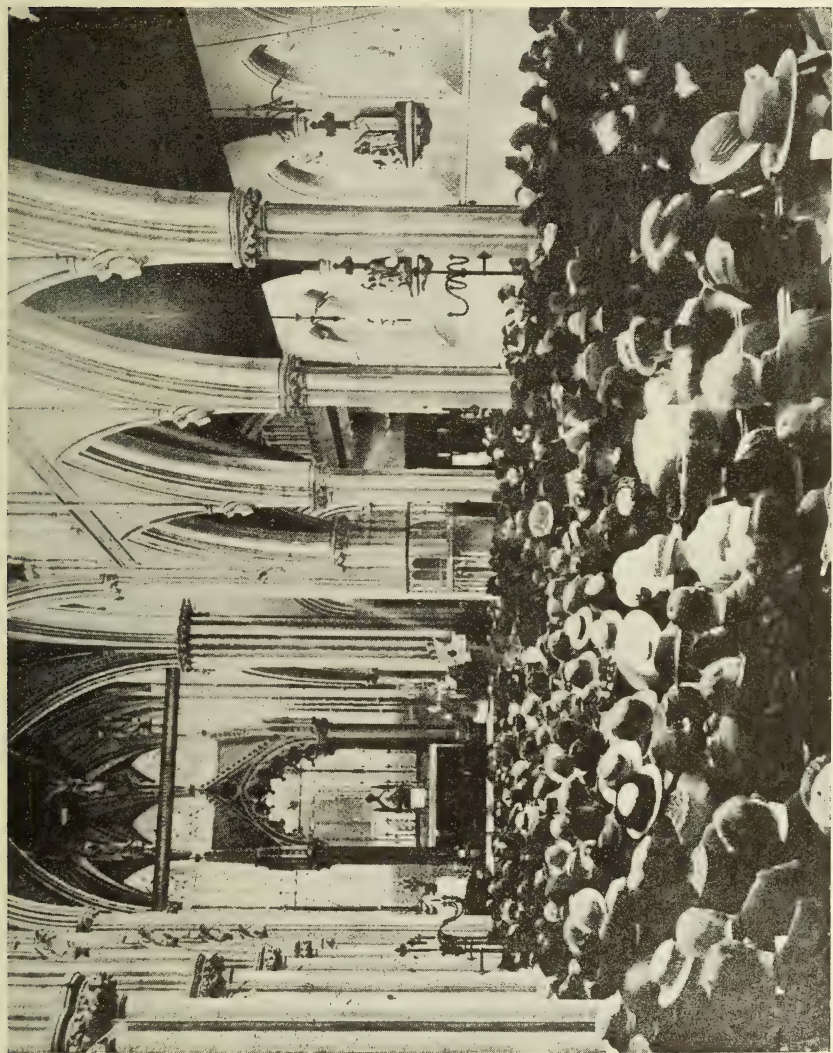


MEN OF THE ROYAL FLYING CORPS IN A PROCESSION AT FARNBOROUGH IN HONOUR
OF THE FEAST OF OUR LADY OF HELP.

CATHOLICS IN THE BRITISH NAVY.

The following letter gives some idea of the Catholic chaplain's work on a British man-of-war :—

“ Our chaplain who has a big number to choose from has trained an excellent choir. They sing the Solesmes ‘ Asperges,’ and now he is teaching them the ‘ Missa de Angelis.’ He is fortunate enough, too, to have a space between decks set entirely apart for his own use. Here, with the help of his men, he has ‘ rigged ’ up a little permanent chapel. Against the bulkheads are coloured prints of the Stations of the Cross. In this quiet spot his congregation can in their free time come and say their prayers or read the C.T.S. lives of the Saints. He hopes, too, to be able to erect a little crib. You can understand what an attraction such an outward expression of one's belief will have for the simple-hearted sailor.”



REQUIEM MASS AT PORTSMOUTH CATHEDRAL FOR BRITISH CATHOLIC SAILORS WHO WERE
KILLED IN THE BATTLE OF JUTLAND, MAY 31ST, 1916.

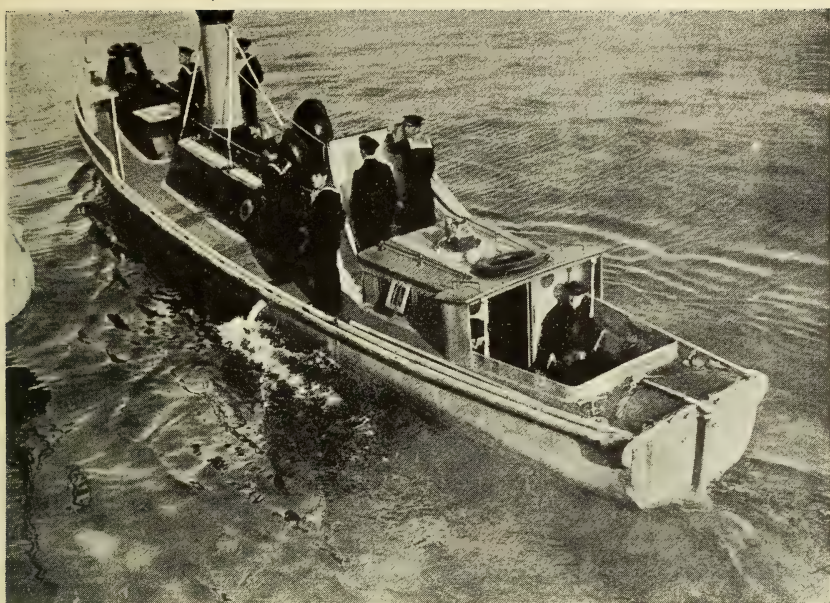
HOLY WEEK IN A BRITISH NORTH SEA SQUADRON.

The following notes from the log of a Catholic Naval chaplain give an interesting picture of religious life in the British Navy :—

“ We are now in the middle of Easter week, and during the past few days my thoughts have often turned to Ushaw and the grand ceremonies in the College Chapel. I dare say you have been wondering how we celebrated Holy Week in my squadron. I managed to secure a lot of crosses made of palm leaves, and on Palm Sunday gave them out to the officers and men. The altar was draped in purple, and looked very proper. One of the officers had arranged to read the Passion while I read it in Latin, but on the day itself our time for Mass had to be shortened, so the Gospel was not read in English. However, what with the abundance of purple, the palms and a passion hymn, the men had sufficient to remind them of the Holy Season. I was on the quarter-deck when those of the other ships went down the gangway to their different picket boats and cutters, already wearing their palms stuck in their cap ribbons. They kept them there the whole day, much to the interest, and in a small degree to the edification, of their messmates. Most of the palm crosses were afterwards sent to wives or sweethearts, and those who had neither, kept them in their ‘ ditty-boxes,’ where they still lie—a reminder of the first time they received palms on board ship.

“ Holy Thursday was naturally a *dies non* as far as Church ceremonies were concerned, but on Good Friday we had Sunday routine. This time we were able to read the Passion and had the Rosary also, and a few hymns.

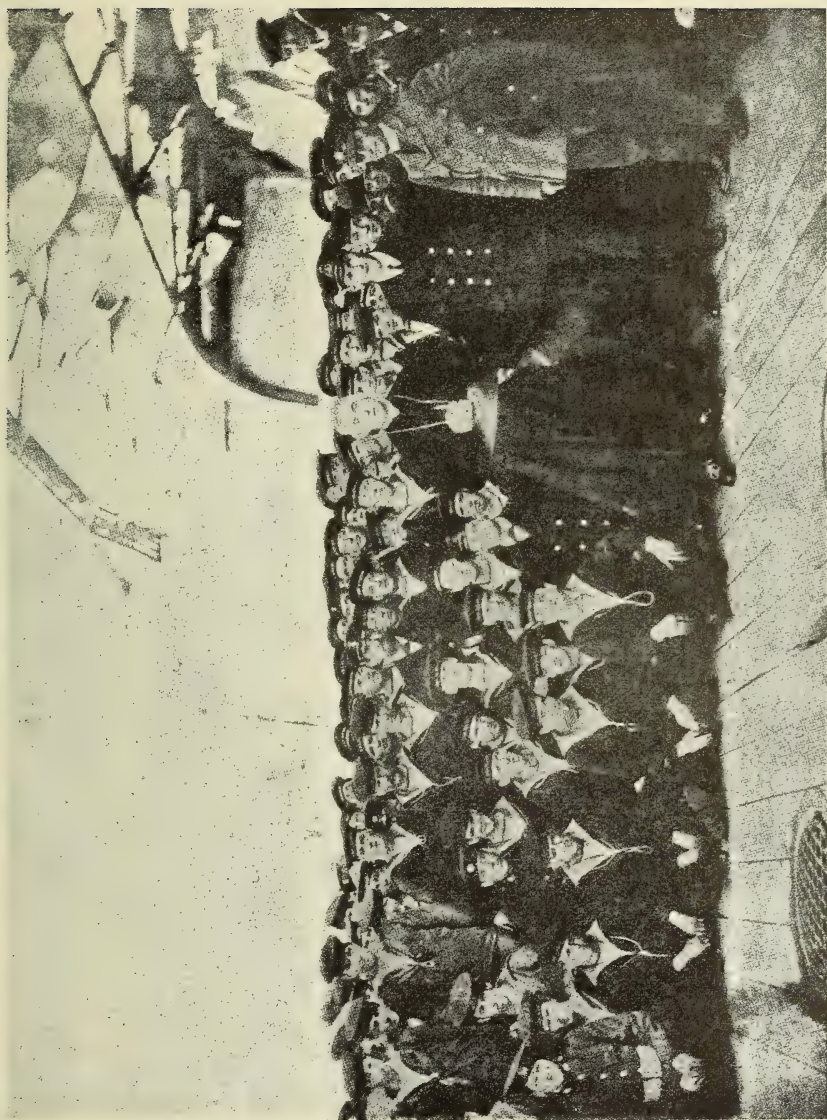
“ I made an attempt to observe Good Friday in the proper Christian manner. The fasting was easy enough ; the difficulty was the abstaining. I had lunch in my



HIS EMINENCE CARDINAL BOURNE ON A VISIT TO THE BRITISH FLEET,
AUGUST, 1916.

cabin and dinner too, but at dinner the cook—a Maltese—evidently forgot what day it was. My servant brought me a very delicious-looking savoury omelet with great ‘chunks’ of ham in it. I told my servant to take it away. He grinned, and no doubt could tell what became of it.

“Easter, to which we had all looked forward so much, has passed and gone. For the first time my altar was to be decked in a manner befitting the great day. Through the generosity of the men, we had purchased a fine white curtain with gold crosses on it, a white silk antependium, and a large brass crucifix. We were to have white flowers too. But, alas! on Easter day we were ploughing through the grey North Sea against a stiff East wind, and were miles away from our base. I don’t know if the sun dances now-a-days in honour of the Resurrection like he used to do when we were children—at least our nurse told us so. If he still adheres to his ancient custom he must be taking a holiday in war time, for on this particular morning he looked exceptionally grave and solemn. We were kept busy the greater part of that week and the next, but one fine day we at length sighted land and entered harbour ‘out of the swing of the sea.’ Then came the Sunday and we erected our altar. The men think it is the finest in the Fleet, and I confess I agree with them. A portion of the band volunteered to accompany the hymns, so we even rise to the ‘O Salutaris’ and ‘Tantum Ergo.’ One of our hymns seems to be a great favourite. Perhaps the tune is catching. I hear it whistled on the mess-decks and hummed in the wardroom.”



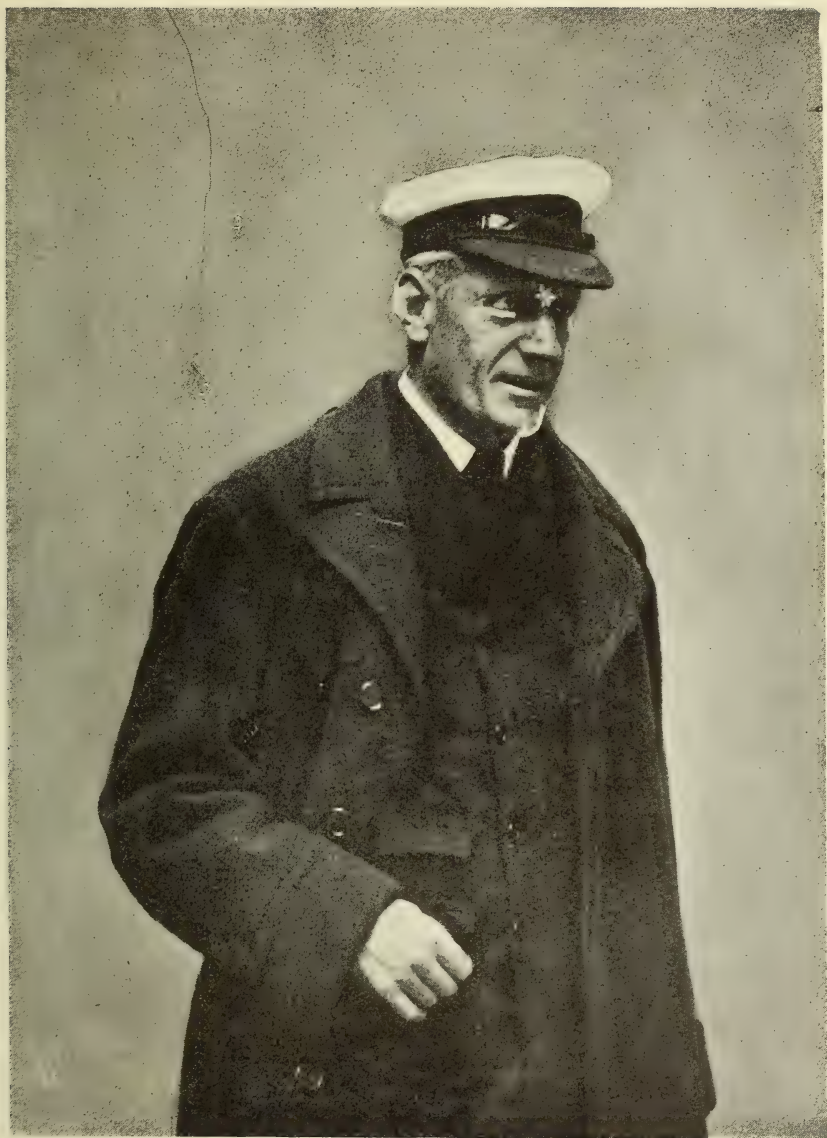
HIS EMINENCE CARDINAL BOURNE WITH A GROUP OF CATHOLICS ON ONE OF HIS MAJESTY'S SHIPS.

A CATHOLIC NAVAL CHAPLAIN'S HEROISM.

The heroic deed described in the following letter was performed by Father Anthony Pollen, of the Birmingham Oratory, Catholic Chaplain on H.M.S. "Warspite," a ship which contributed so much to the British victory off the coast of Jutland :—

"Yesterday, a sailor whom the Navy dubs 'ordinary' (but fresh from the 'Warspite' in action, no ordinary seaman he) came to see me and spun some fine yarns about the battle of Horn Reef. One of them, if unknown to you as yet, cannot long escape publicity. It concerns the heroic deeds of the Catholic chaplain on that victorious ship. My sailor-boy, engaged about a turret and a 15-in. gun, did not see what had been done but hearing of it afterwards proceeded to cross-examine the doer himself and others too, till he elicited the following facts :—Two boys who had to carry shot (? shell) to a gun breech, removed the lid of its case too soon, with the consequence that the heat of the battery, then very great, caused the shell, not to explode, which it does only in its proper time and place, but to catch fire and blaze up, and it seems when cordite does that it flares something like xylonite, celluloid, flannelette, &c., only I suppose with much greater intensity and wider extent, setting everything inflammable aflame. So the two boys were quickly blazing and would soon have perished, like Nero's Christian victims wrapped in pitchy shirts. But Father Pollen was at hand, and embracing a boy in either arm he succeeded in pressing out the flames. That he saved the two lives was the verdict of all observers. That he suffered grievously himself was inevitable. It is said that he will recover, notwithstanding his advanced years, and we may well rejoice at that, doubtful, however, whether he will care for health or strength or long life or the congratulations of all the world who has done so enviable a deed."

Father Pollen was later awarded the Distinguished Service Cross for "carrying men injured by severe burns from the battery deck to the distribution station, he himself being severely burned at the time."



FATHER ANTHONY POLLEN, D.S.C.

REQUIEM MASS AT WESTMINSTER CATHEDRAL FOR THE
SOULS OF FRENCH SOLDIERS.

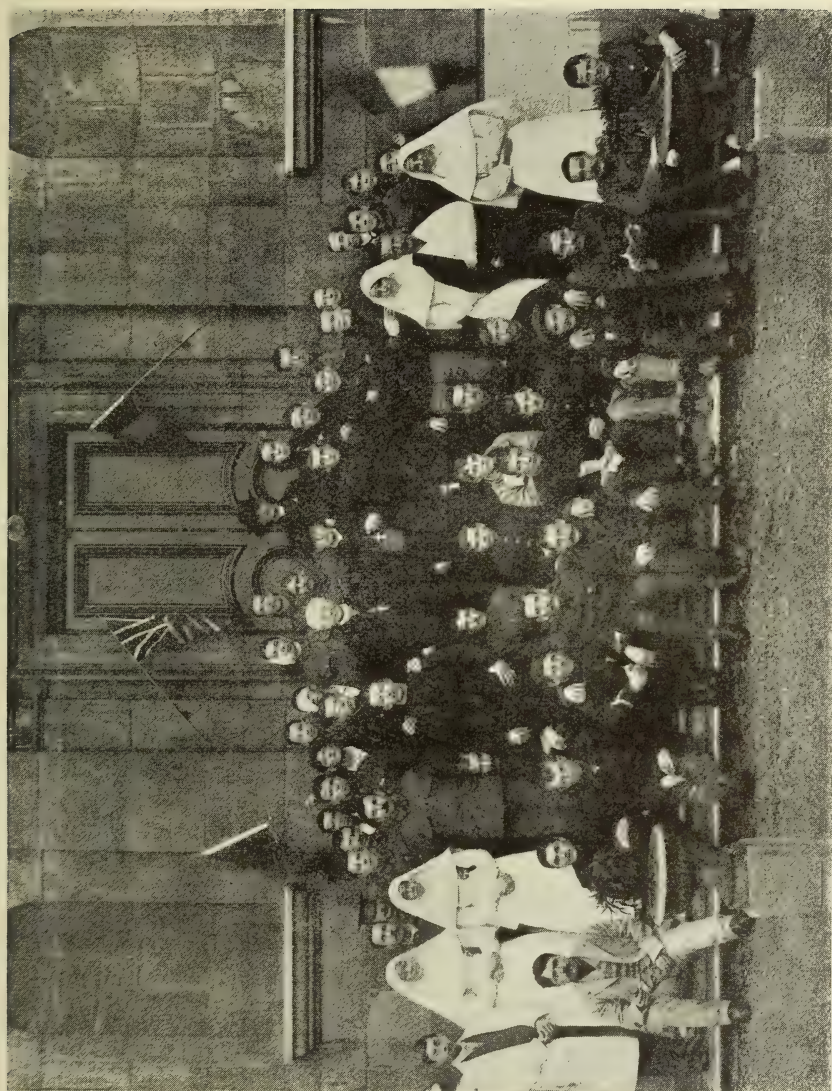
A solemn Requiem Mass was celebrated on July 14th, 1916, in Westminster Cathedral, by direction of the Cardinal Archbishop, for the soldiers of France who have given their lives in the war. The Mass was mediæval Italian by Anerio, and was sung by Bishop Butt. A cenotaph, covered with the French Flag and symbolizing the graves of the fallen soldiers of France, was erected at the entrance to the sanctuary, a guard of honour being formed by Irish Guards. After the Requiem Mass the Cardinal Archbishop, vested in cope and mitre, went in procession to the cenotaph, and there pronounced the Absolution of the Dead. The massed bands of the Brigade of Guards, under the direction of Captain J. Mackenzie Rogan, were posted in the gallery at the western end of the cathedral, and while the congregation was assembling played Bizet's dramatic overture, "*Patrie*." Immediately before the service they played Sullivan's overture "*In Memoriam*," and at the offertory interval A. C. Mackenzie's "*Benedictus*." During the Absolution the military musicians gave a very fine rendering of the Funeral March in "*Saul*," preceded by a roll of muffled drums. This selection, symbolising the crash and din of battle, was followed immediately by "*La Marseillaise*," typifying with equal eloquence the indomitable spirit of the French nation. Then came the National Anthem, and the "*Last Post*," sounded by the buglers of the Coldstream Guards. Finally, the massed bands played Gounod's beautiful "*Marche Solennelle*," thus supplying a fitting termination to a memorable and impressive service.

The King was represented by Lord Sandhurst and Queen Alexandra by Colonel Sir Henry Streatfeild.



REQUIEM MASS AT WESTMINSTER CATHEDRAL.

Amongst the congregation that filled the great cathedral were the Prime Minister and Mrs. Asquith, the French Ambassador, M. Paul Cambon and the Embassy Staff, the Russian Ambassador, the Italian Ambassador and the Marchioness Imperiali, the Portuguese Minister, the Greek Minister, the Serbian Minister, the First Secretary of the Belgian Legation, Lieut.-General Orth, Belgian Military Mission, the Mayor of Westminster, the Duke of Norfolk, the Duke of Somerset, Lord Edmund Talbot, Sir Peter and Lady McBride, Major-General Sir Francis Lloyd, Lord Claud Hamilton, and Sir Roper Parkington. A company of 500 soldiers represented Irish, Scottish, English and Welsh Catholics.



NURSES AND SOLDIERS AT ST. JOHN'S WOOD HOSPITAL; CARDINAL BOURNE
AND BISHOP FENTON IN THE CENTRE OF THE GROUP.

THE CATHOLIC HIERARCHY IN GREAT BRITAIN AND
IRELAND AND THE WAR.

ENGLAND.

Cardinal Bourne, Archbishop of Westminster.

Our Catholic people throughout the country have come forward nobly in their Sovereign's service, and it has seemed unnecessary for us to utter any words of appeal to our young men to take up arms, for the inspiration of their own conscience, and their love of country and hatred of oppression have made a wholly sufficing appeal. (Pastoral, November, 1915.)

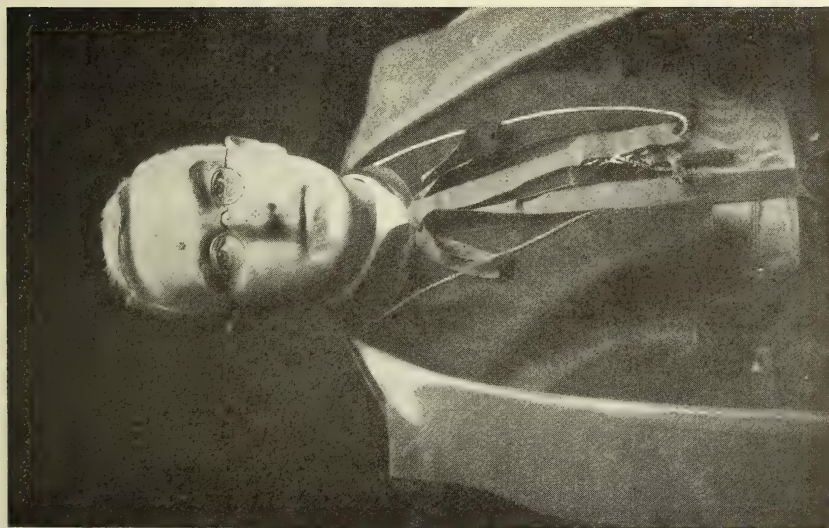
You have given yourselves as free men in the full use of your freedom to the service of your country. There has been no compulsion of the law, but it is your own sense of duty, your own conscience, and that alone, which has enabled you to take up arms in defence of your country, of the Empire, and of your King. (Sermon to Irish soldiers, November 14th, 1915.)

Cardinal Gasquet.

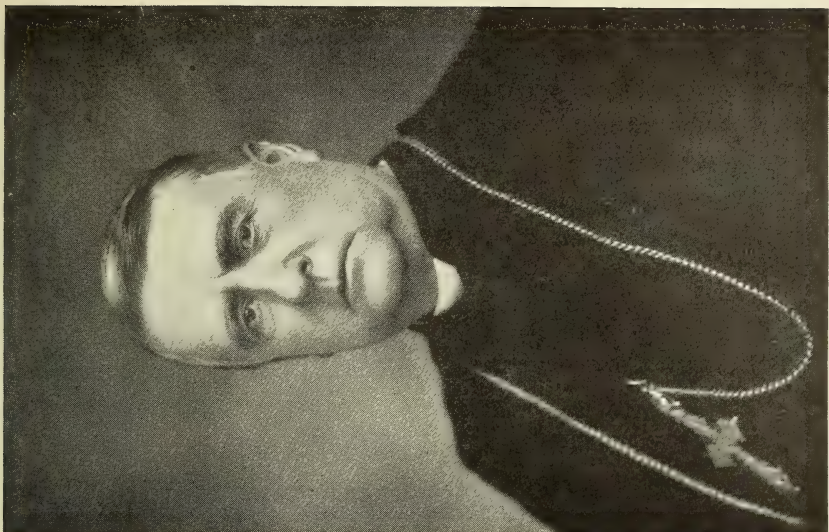
If there were ever a time in which the people of Rome should manifest their ever lively trust and devotion towards this sacred picture of the great Mother of God, for the freedom from harm of this capital of the Catholic world, it is indeed the moment in which we find ourselves to-day, in anxious waiting for the termination of this awful European War, with the complete triumph of the force of right over the brutal right of force. (From an address delivered on St. Stephen's Day, 1915, on taking possession of his titular church of St. Maria in Portico in Campitelli.)

Archbishop of Birmingham.

The penitential season of Lent comes round at a moment when the nation is putting forth its full strength against the enemy, when it is calling upon the whole of its young and vigorous manhood to take up arms in defence of justice and liberty, and upon all its citizens to take an active part, each according to the



HIS EMINENCE CARDINAL BOURNE, ARCHBISHOP OF
WESTMINSTER.



HIS EMINENCE CARDINAL GASQUET.

measure of his ability and opportunity, in that perfect organization of the nation which is in itself a pledge and a presage of ultimate victory and resultant peace. It is incumbent, then, upon each and all of us to realise and bring home to ourselves the nation's need, and to respond to her call, to the best of our power. As Catholics we claim to yield to none in the warmth of our love of country, and in the integrity of our loyalty to the State. (Lenten Pastoral, 1916.)

Archbishop of Liverpool.

We are all convinced of the justice of the cause for which the Allies are fighting, and are persuaded of the necessity of securing at the cost of men and money a sure and lasting peace. (Pastoral, January, 1916.)

Bishop of Middlesbrough.

The men at the Front have led us to expect a great change, religious, social and moral, when this great struggle we are engaged in has passed into history. We own we are optimistic regarding the future. When we see men of every social rank, the highest in the land equally with the toiling masses, generously offering their services as a duty they owe to their Sovereign and their country; when we see these men bravely facing the perils and hardships of war and, as frequently happens, pouring out their life-blood in the cause they defend, we are led to the conclusion that men that are capable of such self-abnegation when a worthy object is put before them, are also capable of the highest and noblest Christian ideals. In a word, they are the stuff out of which the Christian martyr is made. (Lenten Pastoral, 1916.)

Bishop of Northampton.

We grow in the conviction that Divine Providence has laid upon us the duty of ridding Europe of the curse of militarism, so unsocial in its aims and so ruthless in its methods. No lighter consideration would have drawn our fellow Catholics from all parts of the Empire in such numbers to the flag, and inspired



HIS GRACE THE ARCHBISHOP OF LIVERPOOL.



HIS GRACE THE ARCHBISHOP OF BIRMINGHAM.

them to sacrifices impossible except to those whose patriotism is reinforced by religious motives.

SCOTLAND.

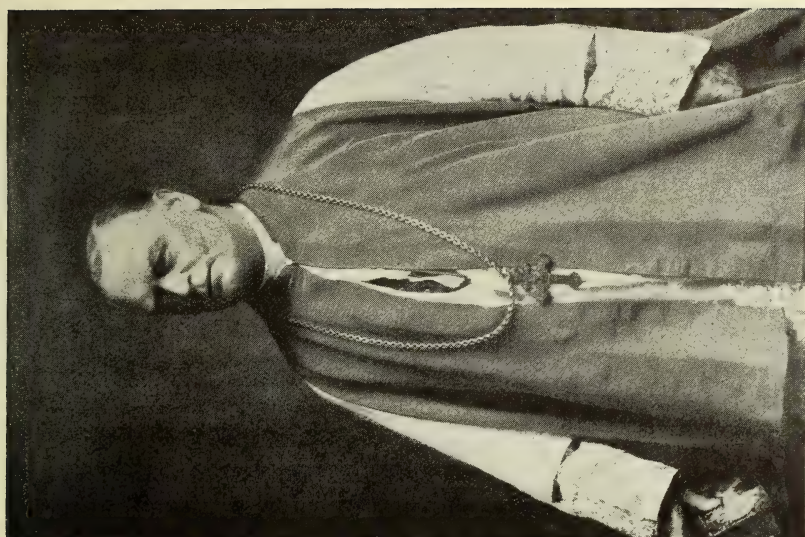
Archbishop of Glasgow.

Our cause is a noble one ; we are not fighting to gain money or land, we are not fighting for glory or revenge. We are fighting for peace—not a temporary patched-up compromise, which would only give the enemy the chance of preparing and plotting for another outbreak—but a lasting peace. And that can only be secured by the crushing of Prussian militarism and ambition, by complete victory on our side, complete surrender on the other. (Appeal issued July 11th, 1915.)

We are in this war and we must conquer in it or our liberty is lost. We have clear proof of what Prussian domination would mean—despotism, brutality, slavery. At whatever cost we must keep ourselves free. (Appeal issued November 7th 1915.)

Our duty is to throw ourselves with heart and soul into the new Crusade of Christianity against Paganism. For it is Paganism we have to fight, with its characteristic disregard of human life and property, of law and justice, of honesty and truth, of childhood and womanhood, of art and learning ; with its resolve to trample on the rights of all opposed to its tyranny ; with its cynical maxim that the end justifies the mean : and such an end, to do for Europe what has been done for Germany Is it exaggeration, then, to call the fight a crusade ? It is Christianity against Paganism, the Cross and its civilisation against the Crescent and its barbarism—against the even worse, because deliberate and calculated, barbarism of the War Lord. (Pastoral, February 29th, 1915.)

Many of you mourn those who lie in quiet graves in France and Belgium, on the shores of the Dardanelles, or under the waters of the sea ; and you all have friends and relations facing death by shot or shell or torpedo. But, one and all they shared the same hope ; their



HIS GRACE THE ARCHBISHOP OF TUAM.



HIS EMINENCE CARDINAL LOGUE
(ARCHBISHOP OF ARMAGH).

preachers had not been led astray by teachers from the nation at the door of which lay the death of their brave soldiers. Careless our men may have been ; wicked even at times ; but stress and strain have purified them, and their death, though sudden, was not unprovided for.

It is not they who have tortured children and desecrated churches or, worse still, desecrated women ; they fought like foes and not like brutes. Now they are at rest, but their works follow them. They have bound together many long separated, and brought about a union of hearts ; the bitter memories of centuries have been worn out ; the persecuted have fought side by side with those who have suffered ; the Irish peasant has shared his fate with the sons of his oppressors ; past enmities are forgotten ; and we and our fellow-citizens of different races and religions join hands over the graves of our heroes. All in one great Empire, without giving up either our nations or our traditions, our sons are truly united. (Sermon at St. Andrew's Cathedral, Glasgow, October 21st, 1915.)

WALES.

The Archbishop of Cardiff.

In the three principles, implying duty to God, duty to the King and duty to one's fellow-men, we find the sources of the most enlightened patriotism. Dying for one's country is, according to Catholic teaching, real martyrdom.—(From a tribute to Canon Gwydir, O.S.B., who was drowned while serving on the hospital ship " Rohilla.")

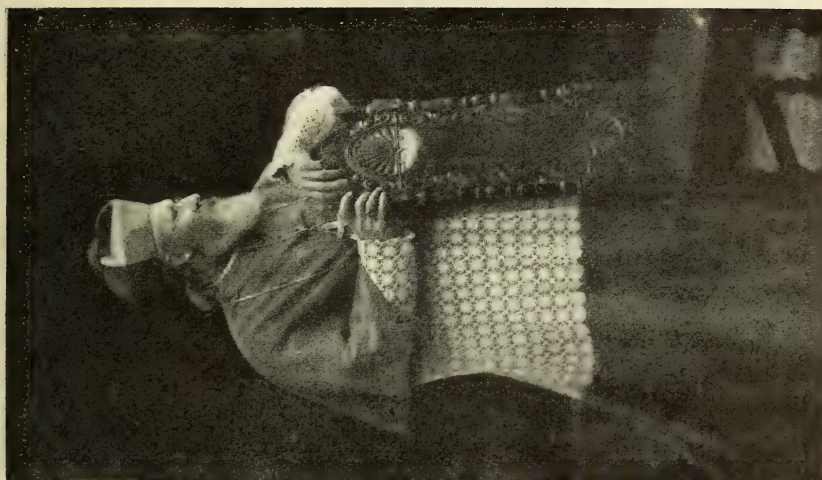
IRELAND.

Cardinal Logue.

Those laws by which Christian feeling, even philanthropy and humane feeling, sought to rob war of its avoidable evils, have been thrown to the winds. Peaceful citizens travelling by sea, with their wives and children, are sent to the bottom without warning. Men, old and young, helpless women and innocent



HIS GRACE THE ARCHBISHOP OF GLASGOW.



HIS GRACE THE ARCHBISHOP OF CARDIFF.

children, often in their beds at night, are made victims of a sudden and terrible death, inflicted by instruments of destruction against which no care or foresight can guard. And to this fate they are doomed, not because they have become accidentally involved in operations which aim at some military advantage, but intentionally, and without any object which could excuse the crime. The instigators and abettors of such deeds are strange allies for a Christian nation. (Lenten Pastoral, 1916.)

Archbishop of Tuam.

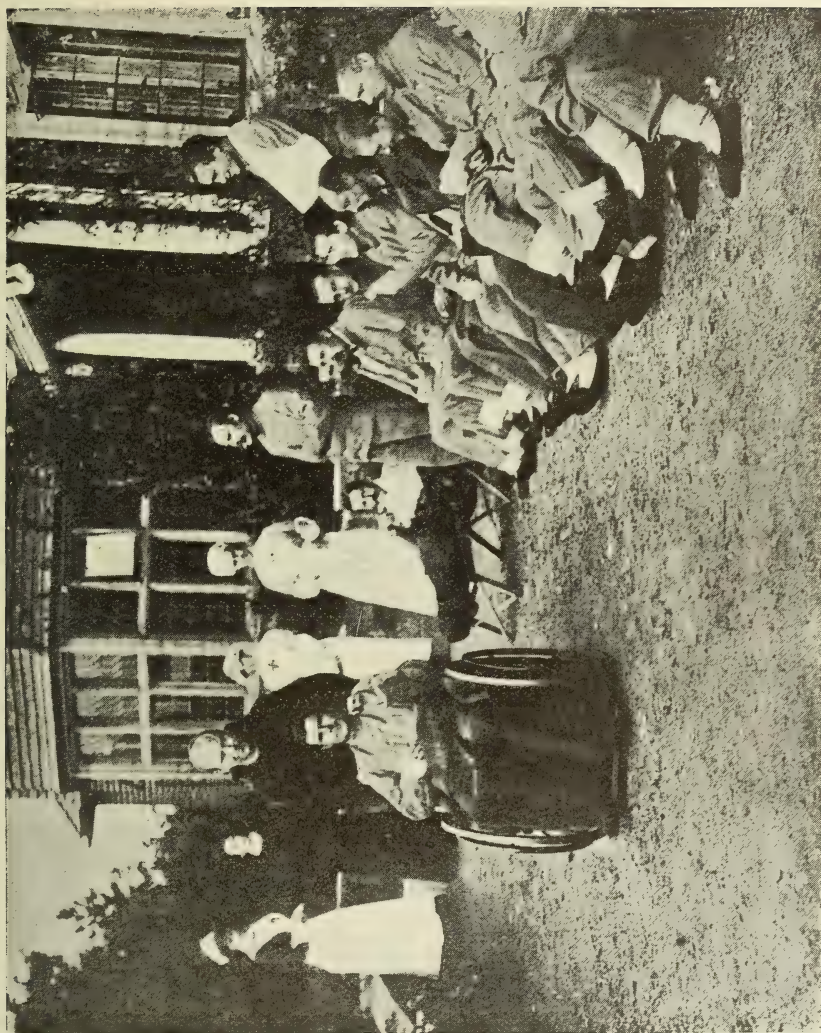
I hope you will rally to the flag, not by compulsion or coercion, but from a sense of duty, as becomes free men. The man who strikes a blow against the Prussian strikes a blow for justice, freedom and right. (Lenten Pastoral, 1916.)

Bishop of Cloyne.

Ireland has shown by the voluntary presence in the armies of the Allied nations of 150,000 dauntless soldiers from this sparsely populated little island, and by as many more of her scattered sons from abroad, that she is determined to protect herself against such a fate as has overtaken Belgium—that she is determined to defend her homes, her farms, her industries, her religious freedom, her educational institutions—in a word, her hard-won liberties. This is our citizen duty. (Lenten Pastoral, 1916.)

Bishop of Derry.

In this fierce war that day by day grows fiercer, the conduct of Germany, inspired, no doubt, by Prussian militarism, is the very antithesis of what the Catholic Church tells us is required by the law of God. To most people it is a difficulty they cannot well understand how a nation, professing Christianity, and claiming to have reached such a standard of culture and civilisation that her example should serve as a model for the rest of Europe, could be guilty of excesses without parallel even in the pages of pagan history. (Lenten Pastoral, 1916.)



WOUNDED SOLDIERS AT FARNBOROUGH COURT, WHICH HAS BEEN PURCHASED BY THE
BENEDICTINE MONKS AND CONVERTED INTO A HOSPITAL.

WHAT THE CATHOLIC SCHOOLS AND COLLEGES OF
GREAT BRITAIN AND IRELAND HAVE DONE.

The unparalleled response of Catholic Schools and Colleges in Great Britain and Ireland to the call for volunteers would be completely demonstrated if it were possible to obtain full details. This, unfortunately, is not the case; only a few representative examples can be given. These, however, should be enough to convince anyone of the magnitude of the effort which the young Catholics of England, Ireland, Scotland and Wales have made.

Stonyhurst College.

Serving, 707; Killed, 57; Wounded, Prisoners and Missing, 90. Honours (including 3 V.C.'s) and Mentions in Despatches, 85.

Beaumont School, Windsor.

Serving, 509; Killed, 58; Wounded, Prisoners and Missing, 81. Honours and Mentions in Despatches, 135.

Clongowes College.

Serving, 455; Killed, 28; Wounded, Prisoners and Missing, 56. Honours and Mentions in Despatches, 49.

Downside School.

Serving, 352; Killed, 44; Wounded, 55. Honours and Mentions in Despatches, 40.

The Oratory School, Edgbaston.

Serving, 351; Killed, 41; Wounded, 55. Honours and Mentions in Despatches, 24.

St. Cuthbert's College, Ushaw.

Serving, 322; Killed, 16; Wounded, 15. Honours and Mentions in Despatches, 6.



STONYHURST COLLEGE.



DOWNSIDE SCHOOL.

Castlèknock College.

Serving, 258 ; Killed, 12 ; Wounded, Prisoners and Missing, 26. Honours and Mentions in Despatches, 15.

St. George's College, Weybridge.

Serving, 224 ; Killed, 16 ; Wounded, 24. Honours and Mentions in Despatches, 7.

St. Edmund's College, Old Hall, Ware.

Serving, 214 ; Killed, 22 ; Honours and Mentions in Despatches, 12.

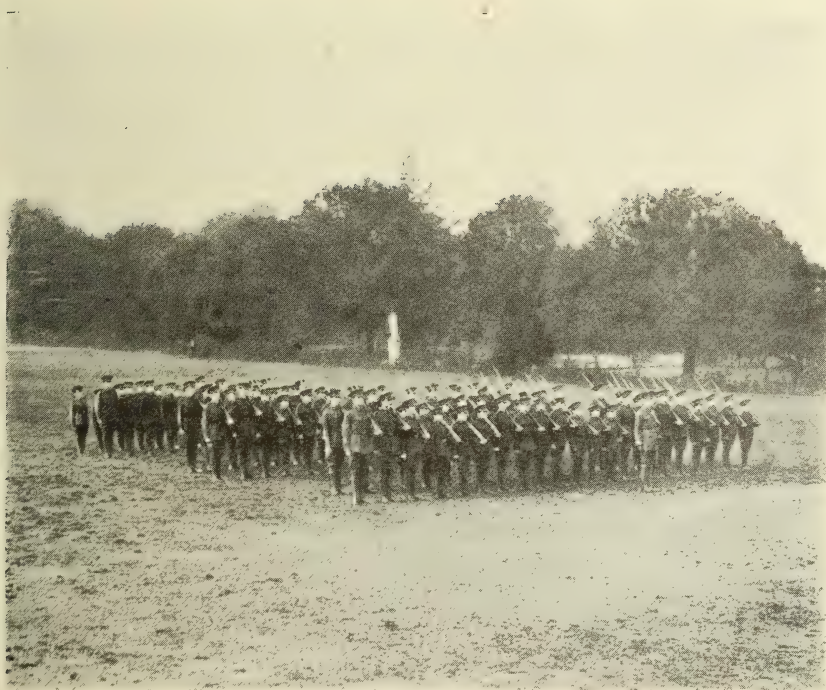
St. Augustine's College, Ramsgate.

Serving, 155 ; Killed, 14 ; Wounded and Prisoners, 6. Honours and Mentions in Despatches, 1.

*Beaumont College, Windsor.
"North Front."*



BEAUMONT SCHOOL, WINDSOR.



BEAUMONT SCHOOL OFFICERS' TRAINING CORPS.

